THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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New York, January 25, 1849.

THE EDITORS TO THE PUBLIC.

IN obedience to a law which usage has imposed upon the periodical press in this country, we subscribe our names as the associated editors of this Journal. The occasion requires us to explain to our friends and to the public the considerations which have induced us to commit ourselves to the enterprise, and the measure of responsibility which we assume with regard to it.

1. The undertaking does not originate with us. It is known that for several years past there has been an increasing demand for a religious newspaper, which, proceeding from the city of New York, shall be addressed to a class of readers somewhat different from those whose tastes and wants control the character of the journals already established here. The Methodists, the Baptists, the Dutch Reformed, the Protestant Episcopalians, and the Episcopalians of the Oxford school, have their several religious newspapers, adapted professedly to their wants. The Roman Catholics, the Unitarians, the Universalists, and we know not how many other sects, have their weekly publications of opinions and intelligence. Besides all these, there are two journals, of great circulation and of distinguished ability, which, without being ostensibly connected with any ecclesiastical power or any committee of a religious sect or party, are Presbyterian in their sympathies and in the ecclesiastical relations of their editors. Of these two, one is completing its twenty-sixth year, and the other is only seven years younger. Since these journals began to be published, not only has the reading religious population of the city, and of the whole country, been greatly increased, but, within a few years past especially, there has been growing up a class of readers whose demand is for a Journal differing in character from all that now occupy the field. There is growing up in this metropolis, in this State, in the great and free North-west, a body of churches whose organization is founded on the great New-England principle of CONGREGATIONAL INDEPENDENCE. Multitudes of intelligent christian men, who are not of these churches, are in sympathy with them, and are looking for some popular exposition of current ecclesiastical and religious questions, and of all the progress of our times, as seen from the position of that great principle. Measures have been proposed, again and again, for the establishment of a Congregational newspaper, to be published in this city. Some of us, though urged to bear a part, have doubted, hitherto, the expediency of such an undertaking. But the demand has increased in its distinctness and urgency; and the duty of attempting to meet that demand has been presented to us in such a light, that we have consented to assume the management of the enterprise in the editorial department.

In the circumstances in which the editorial control was offered to us it seemed to us that the providence of God was clearly calling us to a great work. We enter upon the undertaking in a full confidence that the resources, both of capital, and of energy, and skill, in the way of business, which are pledged to the support of the new Journal, will be fully adequate.

2. This Journal is not established as the organ of any ecclesiastical body, or of any sect or party—new school or old school. We are Congregationalists; but we do not undertake to be the representatives of Congregationalism. We have our own opinions on questions in theology; but we are not the champion of any man's "scheme" or metaphysical system, or of the views set forth from any chair of theology. THE INDEPENDENT, then, is not to be responsible for any opinions but its own, in matters of church polity or of theological doctrine. The Doctors—Bushnell, Tyler, Taylor, Park, and the rest; the schools and seminaries—Andover, Yale, Bangor, East Windsor, Hudson, Oberlin, and as many more as there are, may agree or disagree as they please. We are responsible for none of them, nor is any of them responsible for us.

3. It is not quite unnecessary, in such times as these to add, that this Journal is not in the interest of any political party. On political questions, as they involve great moral principles, or affect great moral interests, we expect to utter our opinions plainly; but no political *party* has any right or interest in our columns. The great question now before the people of the United States—the question by the side of which all other political questions now sink into insignificance—is the question of the extension and perpetuation of Slavery by the sovereign authority of the Union. In the discussion of this question, we hope to bear our part. No aspect or bearing of it is too secular to be considered in a religious newspaper. We take our stand for *free soil*, wherever Congress has power to legislate. Yet your journal is not committed to the "free-soil party." We have to do with principles, not with candidates, nor with parties as represented by candidates. In the same way, other questions of national and State legislation will receive attention. The question of war or peace, so often as it arises, is a moral question. The question of cheap postage, and of an entire reformation of the post-office system, so as to secure the greatest amount of public accommodation at the least expense, is a question involving great moral interests. The question of laws to restrain and control, or altogether suppress, the traffic of intoxicating drinks; the question of laws to punish crimes against chastity; and generally all questions about crimes and punishments, are moral questions, and are to be discussed accordingly, without reference to party interests or party pledges.

4. Our arrangements for assistance in the editorial department, and for stated foreign correspondence, are of the most satisfactory character. When the responsibility of editing this paper was first proposed to us, we saw that the labor of selecting, compiling, and condensing the record of current events, would be inconsistent with our duty as pastors; nor could we believe that our united contributions to the editorial columns would compensate for deficiencies in those selections, abridgements, summaries, and reports, which are the staple of a newspaper, and on which its value so much depends. But we are relieved in that respect. Our relation to this Journal is not indeed to be merely nominal, or that of general superintendence only. We are the sole and responsible editors; and the making up of every successive sheet will be under the personal inspection of one of us. Yet we are not to work unaided. Our assistant editor is one whose eminent knowledge of public affairs, both ecclesiastical and secular, and whose ability and experience in this particular line of intellectual activity, admit of no question; and we have full confidence that his powers will be earnestly and cheerfully employed to make THE INDEPENDENT what we wish to have it. Arrangements have also been made which secure for us the stated communications of several foreign correspondents, who are well acquainted, not only with their own countries, but with ours.

5. Our hope is to make such a newspaper as every intelligent and large-hearted pastor will welcome to his own family and to the families of his flock. We hope that our labors as editors of a religious journal—a labor which requires us to regard with habitual attention all the great interests of the church and of humanity—will better qualify us for our work as pastors, whether in the pulpit, or from house to house. At the same time, we also hope that our relations as pastors, constantly employed in the pastoral work, and holding constant intercourse with other pastors and with the churches, will enable us, in some respects to make a better newspaper than if we had retired from the pastoral office, or had never known its duties and its sympathies. We hope to pay our weekly visits in this way to thousands of families, spreading before them the changing map of the church and of the world; teaching, exhorting, warning all; enriching each reader's mind with facts and principles; touching the springs of Christian affection and devotion; and aiding and cheering all the while the labor of the living ministry in a thousand pulpits.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, JR.

THE MISSIONARY SOCIETIES OF CHRISTENDOM.—No. 6.

THE EDINBURGH OR SCOTTISH MISSIONARY SOCIETY.—A society for the propagation of the Gospel was instituted in Edinburgh early in the 18th century, and contributed to the extension of religion in the Highlands and Islands of Scotland, and also among the Indians in New England.

The "Edinburgh or Scottish Missionary Society" was founded in 1796. It commenced its operations by a mission to the Susoo country, in Western Africa, in the vicinity of Sierra Leone. In this movement, the Edinburgh Society acted in conjunction with the London and Glasgow Missionary Societies. The missionaries soon acquired a sufficient knowledge of the language of the natives to enable them to give instruction orally in the truths of the Christian religion, and their labors met with an encouraging reception from the people. But the wasting influence of the climate, and the consequent sacrifice of life, soon led to the abandonment of this mission.

In the year 1802, this Society commenced a mission at Karass, in Asiatic Russia, with a view to introduce the Gospel among the Tartars. A grant of land, consisting of 14,000 acres, with certain immunities, was obtained from the Russian government for the purpose of a missionary settlement, and liberty was given to their converts to "embrace the religion of the colony and become members of it." The missionaries had also the privilege of "giving passports to the members of their congregation to settle in other parts of the Russian empire." Thus everything, externally, seemed to favor this Scotch missionary settlement in the heart of Asia. Nor was the mission long wanting in spiritual tokens of the Divine blessing. "Native youths, slaves to the Circassians and Tartars, were early redeemed by the Scotch missionaries, and placed in schools, where they acquired the Turkish and English languages, the principles of Christianity, and several useful arts." The New Testament was soon printed in Turkish, and several tracts in the Tartar language.

In 1814, the Society extended its operations to Astrachan, where a printing press was established, and the New Testament and other books were published in the Tartar language, which were circulated by means of merchants and pilgrims in Persia, in Bokhara, and even in China. A Tartar prince of the Crimea became a convert to Christianity, and also a young man, Mirza Mahomet Ali by name, the son of a Mohammedan judge living at Astrachan. By special permit from the Emperor Alexander, the latter was allowed to receive baptism at the hands of the Scotch missionaries who had been the instruments of his conversion. This, of course, gave umbrage to the archbishop of the Greek church, residing at Astrachan. As converts increased, the Russian government became jealous of the mission, and began to impose severe restrictions upon both the missionaries and their converts. Mehemet Ali was treated with great rigor. Tracts prepared by the missionaries had to be submitted to the censorship of the Russian press, and notice was given that even their versions of the Scriptures must be examined by three archbishops of the Greek church. In this state of things, both the Scottish and the Moravian Missionary Societies relinquished their missions in that field, in 1825.

Of late years, the labors of the Scottish Society have been principally in India. But the number of its missionaries is small, and the whole income of the Society not more than twelve or fifteen thousand dollars. This Society is connected with the Established Church of Scotland.

THE GLASGOW MISSIONARY SOCIETY.—This Society was formed at about the same time with the "Edinburgh," and united with it and the London Missionary Society in establishing a mission on the western coast of Africa, in 1797. For several years afterwards, the Glasgow Society did not attempt to sustain separate missions, but merely aided the funds of other societies. But in 1821, after peace had been established between the colonial government at the Cape of Good Hope and the adjacent Caffre tribes, and one of the Caffre chiefs had expressed a desire that missionaries should come and reside in his country, (making this, in fact, one of the conditions of peace,) the Society sent out Rev. W. Thompson, of the Glasgow University, and an associate, to occupy that field in conjunction with the missionaries of the London Missionary Society. The Glasgow Society established a printing press, from which several books were soon issued in the Caffre language. A number of schools were instituted, and the natives, as fast as they were instructed, were encouraged to become teachers. The system adopted by the Society was that of the "Society for teaching the native Irish to read their own language;" that is, "all who can read are employed to teach their neighbors at so much per head, and without any apparatus but books." The income of this Society does not exceed $10,000. T.

THE GERMAN CONFERENCE AT WITTENBERG.

The revolutionary convulsions which now appear to be heaving society from its foundations throughout the whole of Germany, are subjecting the evangelical interest there to many and complicated trials. Most unhappily, the desire of peace and quiet, so natural to devout and studious men, has been allowed to lead evangelical men to appear in opposition to the revolution, and thus has rendered them obnoxious as enemies to the popular movement, and to the cause of freedom. Thus irreligion has gained the lead, and has been even rampant in its hatred of Christianity. The forms of religion are rejected, and even treated with contempt; the great National Conventions at Frankfort and Berlin not only rejecting the proposition that their meetings be opened with prayer, but allowing a clamorous outcry to arise that the Germans had served God sufficiently, and must now attend to practical matters. And there appears a determination to cut off the Church from its proper influence upon education. The dependence of the ministers upon the State for support has been cut off so suddenly, that they hardly know what to do. And, in addition, the jealousy between the "Lutherans" and the "Reformed" seems to be more unconquerable than ever. Dr. J. Müller, in a letter to the editor of "Der Deutsche Kirchenfreund," dated at Halle, Sept. 18, and translated in the *Christian Observatory*, says:

"They wage severer contests against those who seek safety and peace in the same Savior, than against infidelity and political radicalism. This, to me, is the sorest mistake of our evangelical Germany, of which I might say with Melancthon: 'Could I but shed as many tears as our Elbe pours of waves when in full stream, my grief would not be drawn dry.' It is to be expected, that, as one sad consequence of dissolving the union between the Protestant Church and the State, there will be forthwith a general splitting up into sects."

But there are also things of a more cheering character. In pursuance of an invitation, signed by forty names of note in the religious world, for "a free brotherly Conference on the present condition and future prospects of the Evangelical Church," above five hundred brethren assembled on the 31st of September, at Wittenberg, amid the tombs of the early reformers and over Luther's grave, in the very same venerable Castle-church to whose walls Luther affixed his celebrated "Theses," in 1517. There were the learned theologians, Nitzsch, Hengstenberg, Müller, Dorner, Krummacher, and others, and distinguished laymen, Van Bethman-Hollweg, Van Gerlach, Professor Stahl, and others of like standing. The spirit that ruled the assembly was quite unlike that of the political conventions, and was emphatically the spirit of moderation and sobriety, and of brotherly love and mutual support and union. The four "Reformation Confessions," Lutheran, Reformed, United (or Prussian National), and Moravian, were ably represented. And the fundamental article of the Conference recognized each of these communions as entitled to Christian recognition and fraternal respect. This resolution happily removed the grand difficulty in the way of union, while it guarded against all suspicion of a design to lower the standard of othodoxy on the one hand, or to break down or absorb any particular organization.

In the same spirit, a proposition for drawing up a new Confession of Faith was rejected, as was another, for the formation of a "Central Government" for all the evangelical churches of Germany, promptly rejected, as inconsistent with the fundamental article. Rev. E. Kunze, of Berlin, proposed a league, composed of individuals, a sort of German Evangelical Alliance, as the best method of reassembling the scattered fragments of the Churches. He said there were no congregations remaining rooted and grounded in the faith. But other pastors stated, that the reverse of Mr. K.'s representation was true in the country parts, and ninety-nine hundredths of the people remained true to the standard of sound doctrine. Dr. Petersen, a Thuringian country pastor, insisted that the Church is alive, only apparently dead: and Krummacher averred that the spark of faith, although almost choked amid the fogs of Neology, was still alive, and needed but the hand of active Christian charity to kindle it afresh. Professor Müller avowed his deep regret at the anticipated severance of Church and State, and avowed his conviction that nothing but an evangelical, ecclesiastical league could prevent a total breaking up into sects. This point was thus harmoniously settled.

The next question respected the extent of the proposed union, the majority strongly inclining to include even the Romish and Greek communions; but the large minority, headed by the Rhenish deputies, entered so decided a protest against any union with Rome, that the majority reconsidered their vote, and spontaneously sacrificed their victory upon the altar of concord.

As many as ten or twelve different propositions were made in regard to the tests to be required of the deputies to future assemblies. The majority seemed disposed to omit all specification on the subject; but Professor Stahl, the Vice-President of the Conference, by a masterly speech, changed the whole direction of their minds, showing that it was their duty, as they looked for the blessing of God upon their work, to do all that human power could do to ensure the return of men of faith and prayer as members of the Constituary Assembly. It was then voted *unanimously*, "that every member of the Church Assembly shall be required to declare that his faith accords with the *Reformation Confession* of his particular communion, and that his acts in the Assembly will be in conformity with that confession."

This completed the organization of the German Evangelical League. The objects of the League are thus succinctly stated:

"1. An exhibition of the essential unity of the Church. 2. A united testimony against the various opponents of the Gospel. 3. Reciprocal counsel and assistance. 4. To act as umpire in all cases of disagreement which may arise between churches which are members of the League. 5. To guard and defend the rights of the Protestant Church. 6. To afford counsel and assistance to isolated evangelical churches, whether within or without the German pale. 7. The maintenance of unity with all evangelical churches throughout the world; and, 8. The united prosecution of all works of love, especially of home missions, for the evangelization of the nominally Christian world."

We cannot better close this article than by quoting a few sentences from the account given in the *London Christian Times*, of this remarkable Conference:

"The time is fully come when Roman Catholicism, German Catholicism, decayed Lutheranism, and lifeless Calvinism, must all suffer the grinding convulsion, which demolishes both Churches and States, and leave divine, immortal Christianity to arise triumphant from the overthrow. These faithful men now begin to make the Gospel a common cause, and being delivered from all invidious and sectarian State protection, resolve to stand by one another. Their strife will be for truth, their toil for winning souls, their solicitude for rendering up an account with joy to the great Shepherd. Other fraternal meetings have been held, especial prayer has been offered up, and a revival of religion at Hamburg is given as in answer to prayer, and as an earnest of yet greater things. We have heard, for some months past, of other similar revivals among the German peasantry, and thankfully observe the falling drops, as foretokening a copious shower. Earnestly desiring this, the Wittenberg Conference resolved, and carried it by acclamation, to coöperate in promoting *the Home Mission* throughout Germany, and closed the sessions by issuing a circular letter, *calling their countrymen to repentance*, to personal repentance, to unity of faith, and to fasting and humiliation on account of these present events. The voice of Divine judgment now grows louder and louder, and our evangelical brethren are driven by the turmoil, the perils, the blasphemies of the world, to betake themselves to their living Head, and again, after the lapse of centuries, shake off inaction, and return to the blessed work of the Reformation."

We have compiled this sketch from the periodicals quoted, and from a still more extended account copied by the *Christian Union* from the *Christian Times*. The whole affair is extremely interesting on many accounts. It shows that the civil convulsions have done what thirty years of discussion have failed to accomplish—driven the German Churches of the different Confessions at once back upon their fidelity to the doctrines of the Reformation. The charm of Neology is broken, because its vagaries can neither support the faith in these days of trial, nor furnish a solid ground for the Christian union and confidence which have become so necessary the moment the patronage and control of the State are withdrawn.

We have also a delightful illustration of the Church Independence as the only reliable basis of Church Union. It is true, the Evangelical League has not recognized the Congregational doctrine of the Independence of Particular Churches. But it fully recognizes the independence of the four great Confessions, and adopts the principle of Church union without ecclesiastical control, a perfect equality of the four component parts; not giving to the officers of one Church, as sitting in Synod, any authority over another Church which they would not have by virtue of their office.

How far the principle of *Nationality*, discussed in our last paper, may be recognized or enforced as a yoke of bondage upon individual ministers and churches, in hindering the facility of return to evangelical practice and revival, as well as to the renewed profession of evangelical doctrine, our information in regard to the existing usages of the German ecclesiastical judicatories does not enable us to judge. Let us hope and pray that the blessed effusions of the Holy Spirit, which have already begun to follow the meetings at Wittenberg, may extend all over Germany, warming its cold Churches, arousing its inert ministry, filling its Christian people with rich experiences of the grace of God, and sanctifying its immense treasures of biblical learning to the immediate and practical uses of the kingdom of Christ. L.

For the Independent.

THE COMMON LAW.

It may not be easy to give the uninitiated a true idea of the Common Law. It has been called "the perfection of human reason;" and it may well be so called; for though all human effort can only make an approximation to that which is perfect, yet the true Common Law is the nearest approach to it which we are able to attain. "The law of Nature and the law of God are portions of this law;" so that it well deserves the celebrated eulogy of Hooker: "Of law no less can be acknowledged than that her seat is in the bosom of God; her voice, the harmony of the world; all things in heaven and earth do her homage; the very least, as feeling her care, and the greatest, as not exempt from her power."

The means by which the Judges arrive at the great principles which constitute this law, are a thorough mental and moral training and discipline, reverence for God's revealed will, diligent study of the law of nature, careful attention to the efforts of the great minds which have preceded them, whether as judges or commentators, or philosophical inquirers, duly regarding their recorded wisdom and their precedents. "The law of nature," says Judge Story, "is the philosophy of morals; it lies at the foundation of all other laws." Mr. Du Ponceau says, "Pure ethics and sound logic are also parts of the Common Law." Sir J. Mackintosh says, "We should first search for the original principles of the science of human nature; then apply them to the regulation of the conduct of individuals." So that we may say the Common Law is a body of rules deduced from the condition of men in the gradual progress of adjudication through the lapse of ages, the Judges adhering to what is called the "principle of precedent and the principle of analogy." Jenkins says, "If a case happens in which there is no precedent, the Common Law shall judge according to the law of nature and the public good."

This is that "*right reason*" which Cicero says "*is itself a law*; congenial to the feelings of nature; diffused among all men; uniform and eternal; not speaking one language at home and another at Athens, but addressing itself to all nations and ages." Judge Story says, "It has been the guardian of our rights and the protection of our liberties; it has expanded with our wants, and it has nurtured our independence. The reason of its broad foundation is the complexity of interests which it covers." It is most emphatically the *law of freedom*. Judge Parker says, "It is that body of rules, principles, and maxims, which are not to be found in any statute, but exists in the records of courts, in the treasured opinions of wise and learned judges, in the learning and experience of ages, and grows more perfect as the world improves. It contains the fundamental principles of civil liberty."

Statutes are the positive enactments of the Lawgiver or Legislature: they rule or govern not beyond the letter, but govern inflexibly *to the very letter*, when rightly interpreted. They reach but a small portion of the calls of civil society, but as far as they do reach, they are absolute and peremptory. Not so with the Common Law. It reaches all cases which the statutes do not reach, and where it does extend, it regards all the circumstances, without and within, and it furnishes a principle which applies to every possible diversified complexity of facts and circumstances. It has been said to be *flexible*—to bend to circumstances; but it is more correct to say that its rules are applied according to them.

The Common Law also provides remedies for every possible wrong or grievance, rules of evidence and procedure, and forms for bringing "grievances before the face of justice."

It is easy now to see that the Common Law is as applicable to churches as to civil communities. There are statutes and canons in some churches; in others there are none. In other words, some are governed by positive laws, and others by the Common Law. For though ecclesiastical government is rather persuasive than coercive, yet so far as it partakes of the nature of government, it may partake of the advantages of the Common Law, if it will.

For a long time, in New England, it has been considered as a very lovely and distinguishing feature of Congregationalism, that, besides the precepts of apostolical examples of the New Testament for the general organization and government of churches, which are to be religiously observed and kept, there is no statute, canon, or decree of council, or other yoke, to put them in bondage; but that they have that most excellent of all laws for their guide and their government—the true Common Law which I have endeavored to describe. This gives us all the forms and manner of our procedure in ecclesiastical action: the duties and powers of our moderators; the correct rules of evidence and manner of taking the sense of the Church, and of calling and organizing ecclesiastical councils, and the weight which is to be given to the results of such councils; all which, if reduced to statutes, several folio volumes would scarcely contain. It also affords us principles applicable to all the vast variety of cases which arise in the Church, and all the complexity of facts attending them, and which no number of statutes made beforehand could possibly provide for. This law cannot work injustice. Human reason may not reach it, and it may mistake it. But the law itself is always right. "No case is too mean for its attention, or too great for its control." It holds light over the Holy Scriptures for their correct interpretation, and light also for correct analogies and inferences from them. It gives opportunity for receiving new light, for reconsideration; and although a case is a precedent, it has no such binding force against better and paramount reason as has a statute, or a canon, or a decree. A precedent, indeed, is but one of the lights by which we learn what this "perfect law of liberty" is. It does not postpone the New Testament, but takes it for its guide, and its *unerring* guide, so far as any rule or principle stands revealed in it. But all things are not subjects of revelation. Beyond the Decalogue, it scarcely has a definition of an offence. Beyond this, we are to be on our guard how far we treat an *external act*, which alone can be the subject of a statute enactment—an external act *merely*, as an *offence*, without reference to the *intention* and all the attendant and surrounding circumstances which this Common Law takes into view. So, offensive words are to be taken in a milder or a more severe sense, according to these circumstances. External conduct may take much of its character from the state of society and civilization—the relation of the parties to each other—and the words or conduct which precedes or provokes; and a statute or canon prescribing a censure for the conduct, without reference to the circumstances, might be very unjust.

It is not fixed or declared by statute, as it once was, that he that should make use of tobacco should be brought before the judges, nor that he who vends or uses alcoholic drink shall be brought into condemnation before the Church. As to this and whatsoever other offence not set down in our platform—the New Testament—which occurs, we have this Common Law, drawn from the law of nature and the law of God, to look at all the circumstances, to enable us to do what is right.

It is also manifest that the state of civil society and the provisions of the civil law must be in some measure regarded in ecclesiastical proceedings. A church may dismiss its pastor by our ecclesiastical law. But the provisions of law may be such that the church cannot dismiss him for the same cause for which they might otherwise dismiss him. So the law has, at times, allowed *that* to be lawful, which the common ecclesiastical law judges to be unlawful, and a statute, in such case, would be very embarrassing.

The subject is copious and almost inexhaustible. I hope I have succeeded in making it, in some measure, understood. The object is to give some reasons why the Congregational churches prefer a government by the Common Law, rather than by statutes, canons, decrees, and rescripts, episcopal or papal. It is no part of my intention, at this time, to discuss the question of expediency, nor how far the churches may expect to "reach the height of this great argument," the perfection of reason, which is sought for their guide, nor how far a Bishop or authoritative synod might be more likely to bring a case to a better result, than a particular church, with the aid of this law, and an ecclesiastical council, shackled with no positive statutes. Congregationalists are satisfied on this point, and they have nothing to allege against those who differ from them in this or any other matter whatever, merely ecclesiastical.

A DESCENDANT OF THE PILGRIMS.

RELIGIOUS ASPECT OF GREAT BRITAIN.

FROM OUR ENGLISH CORRESPONDENT.

Among the many questions which a glance at the present state of Europe would suggest to the thoughtful American, there is not one of more momentous interest than this:—What is the religious aspect of the old country? Nor is it too much to affirm, that upon the reply to this question hang interests, even in a social and political point of view, more momentous than any which a congress of European sovereigns could be called upon to decide.

The question could be answered in the most opposite tones of Hope and Despondency, and yet with a large degree of truth. If we were to contemplate England of the 18th century, from which the spirit of the Reformation would seem wholly to have departed, leaving the nation without either faith or morals, and governed, accordingly, by means of corruption in its grossest forms,—were we to do this, then, assuredly, the comparison of the present with the past might incite a degree of complacency, and tempt us to thank God that we are not as other men—the men of the past century.

But if we steadily contemplate Christianity, with reference to its tendency and objects; if we look at the rules of conduct which it supplies, and at the moral and spiritual conditions which it is adapted to induce, and then seek to form our estimate of the power of Religious principle in England, the result would be a feeling of despondency, if not of despair. Yet it cannot be denied, that, using the term in a popular and comprehensive sense, there never was a period when so large an amount of religious energy was put forth. Let an example be taken in illustration:—The Church Missionary Society has just celebrated its fiftieth anniversary. It is now a powerful organization, with an annual income of nearly £120,000; and has points of contact with the human race in almost every part of the world. Contrast this fact with the circumstances attending the formation of the Society. Even William Wilberforce himself, at first, gave it little but his good wishes, and declined to become its president, at least till the sanction of bishops had been obtained; but bishops would not even give an audience to the few good men whose hearts were set upon the enterprise. The Commentator Scott, writing to his son on the subject, said:—"The Missionary Society lies off the bishop and his clerks,' where if not wrecked, it may rot, for what I can see. They return no answer, and, as I foresaw, we are all nonplussed." If we take another step backward for a fact: if we contemplate John Wesley, the ex-Fellow of Lincoln college, accounted as the offscouring of all things, and raising a torch amidst darkness which might be felt, and then view the Wesleyans celebrating their centennary by raising a supplementary fund amounting to £300,000; if we do this, and meanwhile bear in mind the birth and growth of other and kindred societies, we may be led to exclaim, "What hath God wrought!"

But if for this comparative standard, one of a more absolute and testing character be taken, there will be found little cause for complacency. The Christian spirit is essentially a missionary spirit. They are inseparable and coëxtensive. The Church Missionary Society is the society of the Established Church; it is the expression of the organized Christianity of England; of the Church which includes within its pale the Sovereign and the ruling classes. By this Society, England, as "*a Christian nation*," proclaims the gospel of Peace to a troubled and woe-stricken world. Well, the Church which covers territorially every inch of England, and is coëxtensive and incorporate with the State, expresses evangelical energy, practical Christianity to the extent we have seen. But it would take the annual revenue of the Church Missionary Society, at its present amount, for *a hundred and fifty years*, to pay the cost of our military establishments *for one year!* Let the Christian organization, and the anti-Christian organization, then, be set the one over against the other. It will be said, and be said truly, that the essentially antagonistic character of these two organizations is not understood, or apprehended, even by men to whom the Christian character must be conceded. Be it even so; this shall help us to estimate the power of pure and intelligent religious principle in England. The most hardy Infidel will not deny that social ameliorations, and the improvement of political institutions are secured just in proportion as the ethics of Christianity influence a nation and are recognized by its rulers; and, by a parity of reasoning, we are compelled to conclude that the Christianity of a people amongst whom social evils of any magnitude exist, is at best, partial and most imperfect, if not altogether spurious and unreal. It is a most important fact, and of the greatest significance in the estimate we are attempting to make, that Christian principle within the Church of England, has never shown itself antagonistic to any of the great forms of evil which have been embodied, either in the government, or in the habits and practices of the people. Neither Slavery nor the Slave-trade were attacked from "the Church;" the criminal injustice of colonial misrule and of attempted despotic coercion was unreproved of "the Church." The corruption of the Representative system, by which poison was poured into the very springs of government, and outrageous immorality seated in the place of power, was uncondemned of "the Church." Of the influence of this practical infidelity of "the Church" upon the general mind we do not now speak; but intend rather to indicate some peculiarities in the present aspect of the Church of England, and to attempt to estimate the force and direction of influences and agencies at work within the Establishment.

Contemplating the Church of England as a great ecclesiastical corporation, with a vast territorial endowment, and looking at the system of patronage, whether governmental or private; and further, looking at the kind of mechanical process by which men become ministers of the Church, and the possessors of its wealth, it is a matter of surprise that there should be so much spiritual vitality within the Establishment as is admitted to exist. If irreligious intellect had been employed to devise "the likeliest means to tempt hirelings into the church," it is difficult to conceive that any plan much more adapted for this purpose than the present could have been produced. Hence the spiritual element, so to speak, has always been weak, foreign and incongruous. The efforts of a single individual, the late Mr. Simeon, of Cambridge, through a long life, embodied and extended the evangelical element in the Church, and from Cambridge have gone out hundreds who faithfully preached the great distinguishing doctrine of Justification by Faith. But the Evangelical clergy have ever been a foreign body within the pale of the Establishment. They have ever been derided and despised; they have ever had against them the great dead weight of formalism, and the opposition of that large class of the clergy whose teachings have been so felicitously characterized by Cowper:

"Paul gave the text; but Plato, Tully, Epictetus
preached;"

and while thus negatively opposed by the formalistic and mechanical part of the clergy, they have not been without manifestations of more decided hostility from theological opponents. Nevertheless, a few years since the influence of the Evangelical clergy appeared to be extending, and in a strictly religious sense, it might be said, *they were creating a Church within the Establishment*. But this power and influence is on the wane. It has been the fault and the misfortune of the Evangelical clergy, as a body, and almost without exception, to be unequal to their great position and vast responsibilities. They have no hold upon the nation, no share in popular sympathies. As a class it may be said, that they have done nothing to expand the mind of the nation. There has not been a full grown man amongst them, and they have trained none to manhood. Their views, and the range of their teaching, have been narrow in the extreme. Personal piety they have cultivated, and individual suffering they have ministered to, but they have neither been good citizens themselves, nor the trainers of Christian patriots. From the influence of their training in exclusive and aristocratic universities, and from the force of their position, as an endowed clergy, they have uniformly been found hostile to the cause of the people, and supporters of misgovernment. Not only have they never said to the unenfranchised—*If thou mayst be free, choose it rather*; but they have been found the supporters of stronghanded and unjust power. These characteristics of the Evangelical school led the late benevolent and large-hearted Dr. Arnold to speak of the class with a degree of anger and contempt, foreign to his truly tolerant and charitable spirit. It should be noticed, too, as a characteristic fact, that the Evangelical clergy have been always anxious to draw a broad line of demarcation between themselves and Nonconformist ministers. It would seem as if the consciousness of identity in theological opinions made it the more necessary to them to erect the stronger barriers against inter-communion. In a country made up of castes, as England is, the influence for evil of such a state of feeling is obvious enough. In a word, the Evangelical clergy, as members of a great ecclesiastical corporation, having large endowments, and vast social and political power and influence, have been true to their order, and lamentably wanting to the people, upon the mass of whom they have no hold, as with them they have had no sympathies.

Such is the Evangelical and Protestant portion of the clergy of the Church of England, whose numbers and whose influence is declining, and whose position has been made anomalous and embarrassing, by the evolution of events of the most striking character in the recent history of the Establishment.

To these events we shall recur in our next letter, in pursuance of our design of exhibiting the religious aspect of England.

For the Independent.

MORAL GREATNESS.

The position which the Hon. and Rev. Baptist Noel has now assumed before the world, is one of those noble triumphs of a truly great mind over the dictates of policy and selfishness, which amounts to a living testimony to the reality of true religion, and strikes the popular understanding with the force of an earthquake. It is the sublime trophy of principle, brought off from a conflict where thousands of inferior spirits have fallen in ignoble defeat. It illustrates gloriously the vast superiority of that quality of mind that dares do a right action, at the expense of all mere personal considerations. Borne on by the steady impulse of duty, the hero of the conflict may weep in sympathy with friends who, not seeing with him the brightness of the land across the stormy sea, deplore the desperate purpose that urges him to embark; but no tears or tempests of passion can stay his purpose. The case of Mr. Noel is the more illustrious, because of the specious reasons which his numerous friends will urge against his course, and which will probably satisfy less heroic minds, who, though convinced of the correctness of his conclusions, yet shrink from the dread encounter. It is enough with him that duty calls. The total force of human nature stands opposed. The smile of noble friends must be exchanged for their frown. The favor of his Royal Mistress, the eminence of his commanding station, the warm greetings of the cherished social circle, all must lie a ready sacrifice on the altar of duty. To him all consequences are nothing—he leaves them in the hands of the Master whom he serves. He formed not his purpose with a view of the results which may follow his withdrawal from the Church of England, but with a view of the august scenes of the final judgment. With him may be removed the keystone of the arch that sustains the ecclesiastical establishment of his country; but should no such magnificent results follow—should he retire to the peaceful shades of obscurity—while he lives, he will receive the veneration of the good and the free, and his full reward will be a crown of ever-increasing glory in Heaven.

Few men are placed in positions where a simple act of duty involves so glorious a triumph of principle. Few stand so high; few are beset with motives so powerful; few in so eminently useful a position; as the spiritual guide of her Majesty, and the faithful pastor of a large and devoted parish; and consequently, the case ranks among the very highest achievements of moral greatness—where a multitude of great and obvious duties, social, relative, and sacred, yield to a higher duty—to the controling impulse of a truly honest mind. It does good to the heart of the Christian to witness, once in a lifetime, an act of principle so expensive. It sets the world off in the background, belittled in the glowing contrast. It nerves the soul to aim at the triumphs of faith. It illustrates by a living example the reforming power of genuine Christianity. The same act in Paul strikes the mind with far less power, because he lived in an age of miracles, and was caught up to the third heavens and made to witness the unutterable glories of another world, which in a sense coupled his faith with the energy of sight. The glow of that light which at first struck him prostrate and blind, never ceased to illuminate his path. We look for no such striking impulses. We look within for the guidance of an enlightened conscience, and what we do honestly is the prompting of sober conviction. To follow such a guide in a patient investigation of years, and yield one after another the strongholds of early education, strengthened as they were by the opinion and example of many of the best men, living and dead; and against all the demands of family pride, and of exalted station, and of sacred vows, decide to enter the humble bark of duty and launch forth upon an ocean of storms, is a species of greatness that commands the admiration of men and of angels. Christianity—rather the Christian Church—greatly demands that similar triumphs of principle should more frequently stand out to the world of unbelief. Abuses, baptized in her sacred name, and cherished by all the pride and selfishness of the human heart, and sustained by the Christian ministry, involving oppression, violence, and blood, can never be successfully rebuked and removed without such examples of the moral greatness of triumphant principle—without the spectacle of such victories of duty over the claims of interest, prejudice, and deep-rooted custom.

T. R. B.

For the Independent.

A TRAVELER'S THOUGHTS IN ENGLAND.

No 2.

While a man may travel the length and breadth of England, and admire and eulogize a government which is capable of producing such grand results as are everywhere seen, and while it may never have occurred to him that many a well-dressed man is a slave to an unequalled and unjust code of laws, and has to strain every nerve to meet the burthensome taxes which those of a more favored lineage knows nothing of, he has only to step off the pavement and look in upon the humble mechanic and tradesman, and he will find a very different state of things. He will find disaffection, alienation, discontent, and hearts borne down, and wrung with anguish on account of the unequal and oppressive burthens which they have to bear. It is distressing to hear the small but respectable shopkeepers speak of what he conceives to be the abuses of government. He is in a perfect ferment, when he thinks or speaks of the political, governmental, and church affairs of his country. They are continually dwelling upon those things which affect them most. The poor mechanic will tell you, that the steam power of England does the work of eight millions of laboring men, none of which is taxed, while I, a poor mechanic with a large family, am taxed half a guinea. The poor cabman says, I am taxed for myself and for my horse, both mileage and post age, but there is eight millions of steam power which is not taxed. Says another, why a man who is worth but a small sum pays as much tax indirectly as the man does who is worth a thousand times more. Industry is taxed and not landed property. The industrious classes are the largest consumers, and they also pay the largest share of the tax. For example. The man who has only about £50 a-year income, pays near 50 per cent tax, while a Peer with £100,000 a-year pays 5 per cent. The poor man who apprentices his son to some trade at £8 premium, must pay £1 stamp duty on the Indenture, but the rich man who articles his son to a lucrative profession, a £2000 a year, pays only £50 in stamp duty, or 80 per cent less. A legacy left a poor nephew of £100 pays 5 per cent,

which every Christian ought to consider with thoughtfulness and prayer. The free character of this nation may be involved in what a few years will see done beneath the skies of California. The tone of morality, the moral habit of the whole territory stretching from the St. John's to the Colorado, may be determined by what is shortly to be done in that newest portion of our land. Our position among the nations, our position in history, will, perhaps, be settled by what is done there. Nay, both the political and moral condition of the whole world may be speedily affected by what, will within a comparatively short period of time, be there transacted. How great and momentous a future, to us and to the world, is about to spring from that new region, we are none of us wise enough to prophecy, but the reality is as likely to exceed as to fall short of our largest calculations.

There is reason, then, ample reason for Christians throughout our land to bestir themselves, and to be ready to do their part as co-workers with God, in this now opening field of action and labor. They cannot be too soon in their efforts, to impart a moral tone to the habits and the society of this rapidly populating region. The Gospel cannot be there too soon. The living preacher cannot be there too soon. One Bible may now do more than ten a few years hence. One able Minister of the Gospel may now do more to infuse a religious element into the social and civil fabric there, than an army of missionaries can do, if that fabric is allowed to have its foundations laid in mammonism and infidelity. Let each one, then, ask himself what he can do in this matter. Let us have our eyes open. Let us have our hearts and our hands open also. Let us be ready to do the work of God, the work which he now gives us to do.

And as one thing appropriate, let me suggest a *special* contribution to the treasury of the Home Missionary Society, for the purpose of sending out missionaries to this field. Let our Churches and Christians everywhere send in their mites, or their larger gifts, inscribed *California Fund*, and let this be used, as I know our Missionary Society will be willing to use it, for the express and sole purpose of sending preachers of the Gospel to California. Is not this a proper and feasible mode of doing something for a permanent and a good purpose? Who seconds the proposition? E.

The Independent.

NEW YORK, THURSDAY, JAN. 25.

THE CONGREGATIONAL SYSTEM A SAFEGUARD AGAINST ERROR.

When we penned that little paragraph at the close of the narrative of Mr. Cochran's installation in our paper of the 25th ult., showing that the Congregational system affords peculiar facilities for disposing quietly of theological differences without detriment to the truth, we had no thought of producing a commotion among our Presbyterian brethren of the press. We did not intend to go beyond the simple statement of the facts and principles which the case involved; nor shall we now attempt to vindicate anew the proceedings of the minority at Sullivan st., or to discuss further the doctrine of Christian Perfection. Sufficient prominence has been given to that individual case; and we shall pass at once from the incident which served as our text, to the illustration of certain general principles of the Congregational polity.

But, we must say in passing, to *The Genesee Evangelist*, that we cannot notice personalities. *The Independent* does not care to vindicate the consistency or to defend the reputation of any individual connected with the paper. When any one of our number feels that either is in danger, he will probably attend to the matter himself. This journal is not the organ of Messrs. Bacon, Thompson, and Storrs as individuals, and our correspondence should deal with *The Independent* itself, as a distinct entity. *The Christian Observer* "forewarns" all good Christians "that in the Congregational Church, they are liable to receive instruction, or a substitute for it, in Swedenborgian and Quaker speculations, and the dreams of Perfectionists, and sundry other classes of teachers, who now pass currently under Congregational colors." And a correspondent of the same paper who subscribes himself "One of the Puritans," and who says that he "was born, baptized and reared in the Congregational Church," in commenting upon the late ordination at Worcester and the late installation in this city as reported in the columns of *The Independent*, remarks that "the *polity* of the Independents is favorable to the introduction of ministers into the Church, with creeds of any and almost *every complexion* imaginable:" and that the "Independent mode of inducting men into the sacred office *frees those* concerned in it *from responsibility for their acts*." Therefore "with more than the filial feelings of a child for the principles and religion of his fathers, the advantages of extending the peculiarities of their system of polity appear to him very questionable."

Is then the Congregational polity favorable to the dissemination of error? It may help to a right answer to this question to keep in mind a distinction between Congregationalism and other ecclesiastical systems. Congregationalism is a system of *church polity* merely; it is not a system of *theological doctrines*. Baptists may adopt the Congregational form of Church government; Arminians and Calvinists, Unitarians and Trinitarians may do the same. But what then? Is Congregationalism responsible for all these varieties of doctrinal sentiment, or is it in any proper sense the cause of them? *Sans-culottes, Communists, Fourierites*, may adopt the republican form of government. But are all these theories chargeable upon republicanism, and to be urged as objections to it? Shall we renounce republicanism and with "*more* than filial feelings" for the principles and the sacrifices of our fathers, shall we question the expediency of any further extension of "the peculiarities of their system" of civil polity, and begin to ask ourselves, whether the Congregational method of doing business in town-meetings is after all any better than the old-fashioned method of having it done by officers of the crown? Would even the Southern slaveholder think of abjuring republicanism, because the negro colonists in Liberia have instituted a republic? How idle and how ignorant to charge upon Congregationalism all the varieties of doctrinal belief that may exist under this form of polity.

But it is said that the Congregational polity favors the dissemination of error. Is this so? Is it not possible, then, for Bishops and Synods and Presbyteries to become corrupt, and by their official position and influence to spread corruption more rapidly and more widely through an organic system than it could possibly spread by the occasional contact of distinct bodies? May not Calvinistic Articles, a Popish Liturgy, and an Arminian clergy, co-exist in the same church? Has the Westminster Confession kept Socinianism out of the Presbyterian Church in England and Ireland? The Correspondent of the *Observer* thinks that "the constitutional questions which Presbyteries propose to all candidates touching their belief of the Westminster Confession, might tempt the veracity" of the teachers to whom he refers. But who does not know that just such teachers are most apt to claim that all the theologians and all the creeds are on their side? Where then is the safeguard against error in "the constitutional questions?" A few years ago the General Assembly of the Presbyterian Church decided that whole Presbyteries and Synods held doctrines totally at variance with the Confession, and examined them as heretical in sentiment and disorderly in practice; and yet nearly one-half the Church espoused their cause, withdrew from the Assembly, and declared themselves to be the *Constitutional* Presbyterian Church; so that we now behold the spectacle of two great ecclesiastical bodies, each claiming to be the Presbyterian Church, and both holding the same Confession with diverse and irreconcileable interpretations, as a safeguard against error. And when we ask which is the true, Orthodox Church, the *Observer* tells us that "a learned *Judge*" has decided "that the Presbyterian Church exists in both her divisions." We do not dispute it; we are glad to have the point settled in some way, for while the Presbyterian Church was rent with unhappy controversies about imputed errors and ecclesiastical identity, Philadelphia, the seat of that feud, was pretty much abandoned to Episcopacy.

As to "THE *Congregational Church*" in which the writer under consideration was "born, baptized and reared," we know of no such body; Churches, Independent, self-existent bodies, are the organizations known to the Congregational polity. And what we assert is that under that polity a Church of Christ, a body of true believers, can keep themselves free from error more easily than under any other. The whole matter is in their own hands. If dangerous and troublesome errorists arise, they can be cut off from the body by a simple vote; or if they chance to obtain a majority, the faithful can withdraw and at once constitute a new Church with a pure faith; and when this is done we have sufficient confidence in the power of truth and of God, to believe that error will be destroyed much sooner by moral warfare than by ecclesiastical enginery. In proof of this we present the argument which one of our number has given in another connection.

"Even if error and truth stood upon precisely the same ground, of inward strength and fitness to the soul, the one as a deadly principle, the other as a living and regenerative—the error in its advances would be most effectually retarded by a practical recognition of this independence and self-completeness of every church. For that church, by the definition of its nature, is admitted at the outset to possess the truth. So long, then, as it stands alone, it remains a point for separate attack. It must be mastered by itself. In a community of such churches, there are hundreds of assemblies, and every one is a citadel for the truth. The moment that you combine them into one great organization—the moment, if I may so express it, that you collect these separate garrisons into one mighty and central fortress—you simplify and facilitate indefinitely the enemy's campaign. If then, the error, by stratagem or by corruption, through its appeal to the passions, or under its skillful disguise in the semblance of truth, can master the single and central point, its work is wrought. It will embody itself at once in a general Creed; and its standard being established in the ecclesiastical metropolis, at the center of government, in the focus of influences, its hold will be fastened upon hundreds of churches. Give me, rather than this, a community of churches, established together upon the Congregational platform, and thus with no combinations or ecclesiastical centers, but with the independence of each a recognized fact. The error, then, may come in its subtlety, or come in its power; but even as when the people are rising in their masses against the invader, every village shall be a fortress, and every local society a new battle ground for the right. The defeat of one captain, shall involve in no degree the overthrow of the rest. Though treachery prevail at one point, there will be hundreds of others still unassailed. When one band has yielded, another shall be ready to resume the struggle. And of such an enemy—even as Napoleon found in the Peninsula, as the English found in this country, as many a heresiarch has found in his protracted attempts on independent churches—of such an enemy, no art or force can finally complete the conquest."

This is the argument upon the supposition that truth and error meet on equal terms. But this is not the case, for the truth is self-harmonious, while error is full of weakness and self-contradiction; the truth commends itself to the regenerate mind as error never can, and God is with the truth and against error.

"Under the light of this, then, what system of church constitution must be most hostile to the diffusion of error, and most propitious to the maintenance of the truth? Is it not that in which discussion is rendered inevitable? in which every tenet that seeks for assent, must struggle for itself in the contest with others? that system in which there are no points of eternal authority from which an error may in silence be distributed; but in which each separate assembly of Christ's disciples is independent of others, and all are on the footing of mutual equality, and no influences can be exerted that are not moral and persuasive; in a word, is it not that system, in which this principle, that every church of Christ, as a society of believers, is rightfully self-complete and self-controling, is practically held in its simplicity and fullness? I cannot think otherwise. And often as it has been declared, especially in this community, that Congregationalism, as a practical system, tends always to heresy, I must believe,—unless the teachings of experience shall be found, when they are examined, to override and deny all deductions of analysis—I must believe, until, which God forbid! I lose my confidence in the power of the truth, that this will be best for the resistance of error."

A CASE OF CASUISTRY.

A female member of a Church in this city has recently been subjected to the discipline of the Church for playing on the stage of the late Park Theater.* We presume that Christians generally will agree that this was a disciplinable offence. But it is a matter of common fame, that members of that same Church and of other churches, occasionally visit the theater for amusement. An important question here arises. If it is right for one church-member to go to the theater to be entertained or instructed, or for whatever purpose, can it be wrong for another church-member to go to the theater, to provide that entertainment or instruction for him? If a brother in the church may go without rebuke, to witness the indecent dancing of a female on the stage, may not a sister of that same church without rebuke, make that indecent exposure of herself for his gratification? Nay, if the former may visit the theater for his own pleasure merely, may not the latter go there from stress of poverty, to earn bread for herself and her children? We would thank some theater-going church-member to relieve our perplexity.

* It is hardly necessary to inform our readers that this article was not penned by that member of the editorial corps who clings with such fondness to that antiquated orthography *theatre*. We should as soon think of spelling *chambre, tigre, fevre, diametre*, and so of all similar words derived through the French. Shall this old orthography, discarded by Milton, and Pope, and Camden, and Hook, and Mitford, be exhumed from its *sepulchre*, and suffered to *entre* the court of modern literature, and to resume its *sceptre* in the very *centre* of the lexicographer's domain, making itself the *arbitre* of taste, and introducing disordre into the galleys of our compositors and the school-books of our *tendre* children? We are of the *number* of those who would shield ourselves from such a *disaster* under the broad charter of Webster's Dictionary.

REV. H. W. BEECHER.

A Boston correspondent of the *Christian Inquirer*—Rev. G. G. Channing—is thus severe upon his "city of habitation:"

"With all deference to this boasted City of the Pilgrims, there is not a place in the country that is not ahead of it in its readiness to hear the truth. Henry W. Beecher could not obtain a settlement in this city."

We must say for Mr. Channing that he chose his test of the readiness of Boston people to hear the truth, with great good judgment. For if Mr. Beecher had been settled there, they would have been extremely likely to *hear* him occasionally—deficiency in the organs of utterance not being his peculiarity; and we who are intimately associated with him, and familiar with his views and his spirit, know that what they heard, however striking in its expression or fresh and unique in its aspect, would be reasonably certain to have the truth in it.

But the "fact" which Mr. Channing adduces is decidedly, as we have reason to know, "a *false* fact." He is mistaken, in other words, in his impression, as well as unfortunate in its statement. Mr. Beecher would not probably be pressed to *obtain* a settlement anywhere. We know of one or two respectable parishes that would be happy to secure his services, at a reasonable compensation, if he should happen soon to be out of place. As matter of fact, too, before accepting the call to his present Church, he was unanimously invited to become the associate Pastor of Park-street Church; and very earnest representations were made to him of the wide influence for good which he, by reason in part of his peculiarities, might thence exert.

We have noticed this statement, not certainly because Mr. Beecher needs it at our hands—for his tub, if anybody's, will be likely to stand on its own bottom—but because we have some pride in Boston ourselves, and do not like that it should be understood, as it seems to be getting to be in some quarters, that the orthodox pulpits there are necessarily shut against a man who speaks the truth out of a full heart, though without a tenacious adhesion to ancient formulas. That some persons, perhaps many, in Boston may have felt distrustful of the leanings and the tendencies of some of Mr. Beecher's views, may very easily be true. But that he could not obtain a settlement there, is decidedly incorrect; and for the honor of Boston we are glad it is so.

ESTABLISHING SLAVERY BY COMPROMISE.

To those who would get rid of difficulties, the word compromise is extremely fascinating. Politicians who are afraid that their party will fall to pieces, editors of commercial journals who have subscribers at the South, and above all the men who have a direct political or pecuniary interest in the extension of Slavery and the opening of new markets for slaves, are continually urging the necessity of compromising this question about the introduction of Slavery into our newly acquired Territories. How easily might the whole difficulty be disposed of by a compromise. What a world of trouble might be saved if those who resist the extension of Slavery would agree to some compromise.

Such persons ought to understand that there are questions in regard to which a compromise is an impossibility to men who fear God; and that this is just one of those impracticable questions. When the interests merely, or the rights of individuals or of communities come into collision—when nations are at the point of breaking out into war about a disputed boundary, or about the terms of a commercial treaty, then compromise between the parties concerned is a reasonable way, and is often a right and safe way, of adjusting the dispute. But when that which one party demands of another is not merely submission to an unfounded claim, but the positive commission of a crime, then there can be no compromise but at the expense of conscience. The man who is assailed on the highway by robbers, may compromise matters with them, giving up half his money to save the other half, or giving up the whole of it to save his life. But if they demand of him, as the price of his escape from death, that he shall become a partner with them in some other act of robbery or murder, there remains no room for compromise; he must stand in his integrity and trust in God.

In the present case, the demand is that the sovereign authority of the United States shall, either directly or indirectly, impose upon the people of New Mexico and California the institution of Slavery, as constituted and defined by the laws of the Slaveholding States. By those laws, a certain portion of the inhabitants of the State are deprived of all "inalienable" human rights, and are reduced from the level of humanity to the rank of cattle. By those laws, a portion of the people, from generation to generation, are sternly and inexorably denied all that protection against wrong for which alone the Government has any right to exist; and are delivered over, helpless, into the hands of arbitrary and irresponsible power. By those laws, the husband and wife, joined to each other by ties which God has hallowed and made indissoluble, but which the Government refuses to recognize, are torn asunder at the pleasure of an owner or at the convenience of his heirs or creditors—and the sufferers have no remedy. By those laws, if a master chooses to tear the nursling infant from its mother's breast and sell it as if it were a calf—if he chooses to consign his female servant for a price, and that servant his own daughter, to the last and basest wrong that woman can suffer—there is no penalty for the crime and no redress for the wrong. By those laws, instead of a provision for universal education in the rudiments of knowledge, the conservation of utter ignorance in the servile class is recognized as one grand duty of the State; and the audacious philanthropist who communicates to one of that class a knowledge of the alphabet, is punished as a criminal. Of all the legalized injustice perpetrated by power against weakness under the whole heaven, there is no injustice more palpable or more atrocious than that which these laws ordain and authorize. All oppression that human selfishness can perpetrate, or human nature suffer, is summed up and systematized in the code which establishes such Slavery, and then forbids even the master to confer upon his slave the inalienable rights of manhood. With such laws in the *States* we have no concern, save as we are concerned in everything that concerns our common human nature. For such laws in a Sovereign State, the people of that State, and they alone, are responsible to God and to the moral sense of the indignant world. But the demand now is, that "we, the people of the United States," in the exercise of our joint sovereignty, shall directly or indirectly establish by law this atrocious system of injustice, in provinces which we have acquired by conquest and by purchase, and in which the principle of universal liberty has been established for a quarter of a century. The demand is that we shall become partners in the great crime of establishing over those Territories a body of laws in which are included all sorts of wrong against degraded humanity, and which, when once established there, will be an abiding curse upon the whole people and upon the soil which they inhabit.

The case, then, is one in which no man that fears God can meet the demand in any other way than by an inflexible denial. Admitting that Congress, as the organ through which the sovereignty of the Union is to act, has power, under the Constitution and the treaty, to introduce such laws into those Territories,—there is yet a rule of right and wrong above the Constitution and above the Sovereignty of the Union—a law eternal and unchangeable—which no legislation can violate without guilt. If "we, the people of the United States," impose such a body of laws upon those conquered provinces, then every one of us that consents to the great crime, every one of us that has not in every legitimate method protested against the crime to the last moment before its consummation, becomes a partner in the guilt. And be it remembered that, where there is partnership in crime, the guilt is not diminished by division; but the whole of it rests with undivided weight upon every soul that was aiding and abetting in the crime. Every one of us whose influence is given, directly or indirectly,—every one of us who gives consent, even by silence or indifference,—to the establishment of the Slave-code in either of those Territories, or in any portion of them, partakes in a stupendous crime against God and against humanity. There is not in the whole Union one man, of ordinary human faculties and ordinary human intelligence, whose inmost moral sense is not with us in this affirmation. Not all the callousness acquired by long familiarity with the tortuous ways of trading politicians, can utterly obliterate those original sensibilities, those primal cognitions of right and wrong, in which God reveals himself to the soul. Those editors of great commercial journals, whose leading articles are so potent upon the opinions and determinations of thousands of readers, and who are doing all they can to represent this question as a question of no moment, are not destitute of moral sense; and having a moral sense, they know that an act of Congress introducing the atrocities of the Slave-code into California and New Mexico would be nothing less than a crime on the part of every soul consenting to the enactment. There may be men in Congress who have no more moral sense about any kind of injustice done to a negro, than a New Zealander has about killing and eating a missionary; but if there are such, we know not who they are. Certainly *all* whom the Southern States have delegated to Congress are not such. Mr. Calhoun and Mr. Berrien—the names are public and historical, and therefore we have a right to speak of them—know in their inmost souls that the moral sense of Christendom pronouncing itself in reprobation of the Slave-code as a system of extreme injustice, is not a transient, popular frenzy. However they may sophisticate their minds—the one with political metaphysics, and the other with devoutly misguided inferences from Scripture—they know that the laws which seize upon a human being at his birth and make him a chattel, consigning him to the profoundest ignorance, denying him all human rights and all protection against wrong—are wrong, abhorred of God who loveth righteousness. They know, if they will but think calmly and permit the moral sense within them to declare itself, that the act which shall carry such laws into Territories in which no such laws exist, there to operate upon thousands yet unborn, will be nothing less or better than a stupendous act of wickedness.

Compromise! The very proposal to compromise the question of committing a crime is an insult to the conscience.

THE EVANGELICAL ALLIANCE.

A communication will be found on the first page relative to *The Evangelical Alliance*. In reply we have only to say that we should consider it no reproach to have been convinced of the futility of this scheme of union by the arguments of Dr. Bushnell; but, in fact, his arguments only confirmed us in the opinion which we had previously formed, and had expressed in various ways to the public. By the concession of our correspondent himself, the *Alliance* is not designed to embrace *all* Christians;—the terms of membership are such as must exclude many who give evidence of piety. It is therefore, but a half-way measure, or as we said *an eclectic sect*, culled out of the several existing sects, and organized upon a basis too narrow to admit of all true believers in Christ.

Our great objection to the *Alliance* as an organization is its practical inefficiency. Occasional acts of fellowship like those indulged at Freemason's Hall, are lovely and desirable; but the essential oneness of all true believers, is to be manifested in some other mode than that which was there devised. It evidently does not meet with an enthusiastic response from American Christians.

RULING ELDERS.

The valued correspondent who furnished the article under this head on the first page of our last number, confined himself to an historical account of the office of "ruling elder" in the Congregational churches. To guard against misapprehension it may be important to state in a word the nature of the office as it formerly existed in some of the churches of New England. "The Congregational ruling elder is not to be confounded with the ruling elder of the Presbyterian Church. The former was *an ordained and ordaining minister*, though he was not a professional preacher, and did not administer Baptism, or the Lord's Supper. Such an officer as a ruling elder has not been known in any Congregational church for several generations past, except as a matter of history." (See Congregational Order, note p. 111.)

We quote below the article of the Cambridge Platform, which defines the duties of the ruling elder. From this it will be seen that he was merely an executive officer of the church, to which he was directly amenable. The government and discipline of the church were not in the hands of the pastor and the ruling elder, as they are in the hands of the session in the Presbyterian Church, but these officers were merely authorized to prepare business for the church, and to help to carry into effect the decisions of the church:

"The ruling elder's work is to join with the pastor and teacher in those acts of spiritual rule which are distinct from the ministry of the word and sacraments committed to them. Of which sort these be as followeth: 1. To open and shut the doors of God's house, by the admission of members approved by the church; by ordination of officers chosen by the church, and by excommunication of notorious and obstinate offenders renounced by the church, and by restoring of penitents forgiven by the church. 2. To call the church together when there is occasion, and seasonably to dismiss them again. 3. To prepare matters in private, that in public they may be carried to an end with less trouble, and more speedy despatch. 4. To moderate the carriage of all matters in the church assembled; as, to propound matters to the church, to order the season of speech and silence, and to propound sentence according to the mind of Christ, with the consent of the church. 5. To be guides and leaders to the church in all matters whatsoever pertaining to church administrations and actions. 6. To see that none in the church live inordinately, out of rank and place, without a calling, or idly in their calling. 7. To prevent and heal such offences in life or in doctrine, as might corrupt the church. 8. To feed the flock of God with a word of admonition. 9. And as they shall be sent for, to visit and pray over their sick brethren. 10. And at other times as opportunity shall serve thereunto." Chap. VII., Sec. 2.

"UNITARIANISM AND ORTHODOXY."

LETTER FROM F. W. H.

We have received the following letter from a Unitarian clergyman in Boston, suggested by a portion of our remarks a fortnight since, and cheerfully give place to it:

BOSTON, JAN. 16, 1849.

To the Editors of the Independent:

"The settlement of Mr. King over Hollis street church was" not "the index or result of a virtual union between the Unitarian and Universalist bodies." It was simply the preference of an "Independent" congregation for a preacher whose purity of life they knew, whose ability all men of all sects admit, whose opinions harmonize substantially with Dewey and Channing, and who now changes his associations from one body of liberal Christians to another. The results of any such movement are almost wholly confined to the society which makes it. In this case they are the rapid growth of an enfeebled church, and general satisfaction of the community at the step which has been taken.

As to the assertion that we recognize no Divine law—that Peter and Paul are on a par with any eminent Christian—that we need not redemption but education—these are of a piece with other baseless calumnies employed to arrest our progress in times past, but without any countenance from those revered as our leaders and representatives. The Unitarian Association has again and again urged the claims of Christ as the Redeemer, alluded to Peter and Paul with trustful reverence, and held up the Divine law to the awe and regard of the world; and if you doubt the fact, it is enough to refer you to the writings of Gannett and Peabody for proof.

F. W. H.

MR. MAY'S TRACT.

To demonstrate the baselessness of our calumnies aforesaid, the gentleman, in addition to his letter and his reference to Dewey and Channing, sends us a tract "On the Redemption by Jesus Christ," written by Samuel J. May, and printed by the Unitarian Association for general circulation; and desires us to publish at least the first and last sentences of it. We will willingly do that, and more too. The first sentence is as follows:

"No one that ever lived has turned so many to righteousness as Jesus of Nazareth. Not to those only who knew him personally, who companied with him during his ministry, who heard his word and witnessed his miracles—not to those only did he give the power to become the sons of God. But to many, in every age since, he has given this power; and he ever will give it to all who 'receive him.' In him was life—true, spiritual, eternal life; and his life was, and is, and shall be more and more, the light of men."

That seems sound doctrine, certainly; and we are glad for the tract's sake, and for our friends' sake who may read it, that it opens so well. But let us go a little further. The Tract proceeds to give the source of this Life, the analysis of Christ's redeeming Work:

"*In him was fully developed the divinity there is in humanity. He was the revelation of the perfect in man. Such a revelation can never be lost. The light of his life cannot be quenched*"

And *this*, according to Mr. May, and the Unitarian Association, and our friend F. W. H., is the Redemption which is by Christ. Its power consists in the "light of his life" in his "revelation of the perfect in man." So the Tract says again, p. 6:

"By seeing what Jesus was, how he lived, how he loved, what were the principles that governed, the spirit that animated him, many in his day were waked from the sleep of indifference; yes, raised even from the death of sin to the activity, the earnest, devoted, self-sacrificing life of the sons of God. Others at that time, and others still in all succeeding ages, by seeing the light of that Sun of Righteousness reflected from the lives of his true followers, and by contemplating his own perfect character as it is set before us in the narratives of his life, have been aroused to throw off the dominion of sin, to withstand temptation, to become holy. And *in this way it is* that the enlightening, sanctifying, saving influence of Christ is to flow throughout the family of man, and bring all in obedience to God."

And again, p. 11:

"He was the *perfect* man. Therefore did he quicken more of his own generation than any other one who ever lived. Therefore has he made a deeper impress of himself upon the ages that have succeeded, than any other of the benefactors of our race. And therefore shall his benign influence live, and be diffused farther and wider, and deeper and deeper, until the hearts of *all* men are subdued unto God, and the world is filled with righteousness, peace, and joy."

And again, p. 12:

"Others before and since his day wrought miracles, no less wonderful than his, who yet seem to have done little for the salvation of men. It is true, also, that Jesus discoursed on the sublimest themes, taught the most momentous truths, inculcated the most elevated principles of morality. But the preaching of righteousness alone is not enough to change men's hearts. Though one speak with the tongue of an angel, if he have not the Spirit of God living in his heart, and acting in his life, he is but sounding brass. Most of the doctrines and precepts of Jesus had been taught by one or another of the prophets or moral philosophers who preceded him; but they had not before been *fully illustrated in the life and character* of any one. It will not be pretended that our Savior exerted any supernatural influence to attach men to him, and make them his followers. No. Truth, argument, exhortation, entreaty, reproof, *enforced by his consistent, his perfect life*, were the only means he used to bring men to God."

We might multiply these extracts; but enough have been cited to illustrate fully the character of the Tract. It is in fact an argument, or rather an expostulation, against every scheme of Redemption which does not resolve that Redemption into the influence of the truth which Christ taught, and of the example which he displayed. And if we had had this tract before us when writing the article which has been the occasion of its introduction to us, we could not have honestly modified a single statement, unless to make it stronger. In truth, the Tract expressly takes ground with us, and lays down principles concerning the Unitarian Faith, so strikingly identical with ours, that the most observant mind will hardly discover a difference between them. We might have been charged with plagiarism, if we had seen it sooner. We said, in substance, that what man needed upon the Unitarian system was not Regeneration or Redemption (in the orthodox and the usual sense of those terms) but Education. Mr. May says, page 4:

"Strictly speaking, he (*i. e.*, Christ) does not give, he never did *give*, the power to become the sons of God. This power is innate in every human soul. *As the brilliant flower is folded up in the little dark seed, as the huge oak is involved in the acorn, so do the germs of the highest moral excellences lie inwrapped in the soul of man.*"

And carrying out the same general line of thought, he adds on p. 5 this powerful refutation of our so baseless "calumnies:"

"Education, moral and intellectual—education as the etymology of the word itself intimates—means not so much the putting of anything into the mind and heart, as the drawing out, unfolding, *educing* what God has implanted in the soul. Such, however, is the common *license of language*, that there is no impropriety in saying of him who has quickened and assisted one to acquire, for instance, the science of mathematics, that he has *given* him the power to measure the distance of the sun. There is no impropriety in saying of him who has been successful in leading a pupil to restrain his turbulent temper, that he has *given* him the power of self-government. Likewise, *in the same sense*, and with the greatest propriety, it may be said that Jesus has given and will give the power to become the sons of God to as many as receive him."

We give also, agreeably to our correspondent's request, the concluding sentence of the tract, though why he desires us to do so, unless it be because the word "law" occurs in it, is not quite clear to our apprehension. If that be the reason, we would suggest that the passage would have been more pertinent if its author had defined precisely what he meant by "law" in this connection; whether it be to him a rule of action enjoined of God, and enforced by sanctions, or merely a rule preferred of God, and revealed by Him as appropriate to man. It is just here probably that the separation between us hinges. The passage is as follows:

"So also a man may be eloquent in his appeals to others—in his exhortations and entreaties to them to be reconciled to God in Christ; but if he is not himself obedient to the law of our Heavenly Father as taught us by his beloved Son, his appeals, exhortations, entreaties, prayers, will fall as idle words. Though he speak with the tongue of an angel, he will be no better than a tinkling cymbal."

THE "CHRISTIAN INQUIRER."

As this journal has declined replying to our article on Unitarianism, in favor of its "respected and able brother of the *Register*," it is but fair to our readers that we should give them the substance of its closing salutations.

It declares that a half-century ago we should have been expelled from any Calvinistic communion, as grossly heterodox in our sentiments. It objects to our position, as arrogant and conceited. It speaks of us as assuming a tone of infallibility. It declares our modesty and courtesy to be mock, and not real. It charges us with the desire to give the impression that Unitarians are not Christians; and winds up by declaring this to be the real meaning of the article, and of all like it:

"Interpreted they run thus:—We, the Orthodox, think these two points, involving many others, to constitute the essence of Christianity. We cannot help thinking so. You Unitarians reject them, and notwithstanding your profession of faith in Christ, and belief in the Gospel, we must, of course, count you no Christians. We have a vast majority of the Christian world on our side, and we can make it very uncomfortable for you to stay where you are. Our rejection of you from the ranks of Christianity has been in former times a verdict of death—not long ago was a ban of civil disgrace and disability; even now, is followed by social and commercial discredit in some quarters, and for a considerable time to come, is sure to be a cause of coldness, antipathy, neglect, and abuse, among other professing Christians! You Unitarians are free, in your turn, to say what you please of us. If you dislike our Orthodoxy so much, why don't you turn about and excommunicate us? We shall not complain!—A logic with which the spider would be very likely to confound the fly."

We have only to say, further, that the mind which could make that out of the article referred to, must have some talent and a good deal of resolution.

THE DISCUSSION OF THE SUBJECT.

Our desire in this has not been at all to find out whether Unitarians can use without conscious impropriety such terms as Redemption, Law, &c., to describe what they believe to be the facts of the Christian system. This is a matter of small importance, and fitter for frivolous logomachists, than for serious thinkers. But what we have desired to know has been, whether there is not, even to their perception, a radical discrepancy between their system in *its* supposed facts, and ours in *its*;—such a discrepancy that if ours is the Christian system, theirs is not. Certainly, this seems so to us; and we had hoped that it might be so far frankly admitted, that on its basis we could proceed to discuss the two systems in their objective integrity, in their relations to the wants and promptings of the heart, to the teachings of human experience, to the demands of the enlightened conscience, and first of all and most of all, to the specific declarations and the entire scope of the inspired Word. But of this there seems to be now no chance, and so we let the matter pass.

MORE YANKEE DICTIONARIES FOR THE ENGLISH.—We learn that Messrs. J. B. Lippincott & Co., of Philadelphia, are binding a copy of Webster's Quarto Dictionary, in a splendid style, to be presented by the publishers, G. & C. Merriam, to T. Babington Macaulay. We hope the present will arrive in season to be used by the distinguished author in preparing the second edition of his History of England. The use of a sensible Puritan dictionary may help him to a more sensible judgment of the character and motives of the Puritans, than his book now exhibits.

A NEW ANTI-SLAVERY PAPER IN VIRGINIA.

The *Daily Enterprise* is the name of a new paper started at Wheeling, Va. In its first number the Editor speaks out on the matter of Slavery after this fashion:

"1. We are Anti-Slavery, soul and body, now and forever. We go against enslaving the body, enslaving the mind, the tongue, the press.

"2. If the question were to be decided between Perpetual Bondage and Immediate Emancipation, we should choose the latter without hesitancy.

"3. We go for the abolition of Slavery on the best plan for the Slaves' own benefit. That plan we could propose if necessary.

"4. We believe that it is a national evil and an individual curse, and that in the aggregate the whites would be greater gainers than the Slaves.

"5. We suppose the citizens of Wheeling have but little interest in the question, except as it affects their immediate interests, and are in this respect prepared to discuss it themselves.

"Finally, if we are to be proscribed for sentiments like these, the sooner we get out of this Commonwealth the better. But we have formed no such idea of the people of Western Virginia. A few of the selfish and contracted may condemn for opinion's sake, but the most of them are too liberal to permit their minds to be thus biased."

We need not say how heartily our sympathies are with this good *Enterprise*, or how earnestly we wish for it complete success. We hail the very fact that it has been conceived and now exists, as among the rapidly augmenting indications that the light which has so long been resting upon the mountain's top, and which has gradually and silently descended its sides, is soon to stream in broad and calm effulgence, "like the visible smile of God," into all the valleys, and through the narrow steeps of craggiest ravines. One after another, the voices that speak for Freedom are beginning to arise within the domains of Slavery. Already the watchmen are passing the signal from one to another. The fact is coming to be felt, that that system which demands that a man's humanity be crushed out of him in order that he may be the better slave; which hides the Truth of God from him, lest the entrance of its words should give him light enough to understand his rights, and his immortal worth; which debars him from even mental education for the same reason; and which does not allow him to enter permanently the family relation, lest it should reduce his value as a marketable and transferable chattel;—that this system is not merely a crime but a *mistake*; that it is economically wrong; that it diminishes necessarily and greatly the total value of a State; and that the only way to get rid of its evils is to *abolish* it. It cannot be rectified in its vital parts and its impelling *animus* by any tinkering of its extremities. It must be put out of the way, and another be introduced.

There is courage required to say this and to plead for it, at the South, now. But the time is coming, and is near at hand, when its truths will be accepted as among the axioms of society, and they will be honored who were foremost to see them.

DEATH OF MR. DAVID HALE.

Most of our readers will have learned, ere the receipt of this, of the death of DAVID HALE, Esq., which took place on Saturday last, the 20th inst., at Fredericksburg, Va., where he had been for some time sojourning in a feeble state of health. Mr. Hale was a native of Lisbon, Conn. His father was for several years pastor of the church in that town, and his mother was one of the Austin family, so well known in Massachusetts and Connecticut. In early life he removed to Boston, where he passed his youth as a merchant's clerk, and where he subsequently established himself in business. While residing in that city he made a public profession of religion by uniting with the Park-street church, under the ministry of Rev. Dr. Griffin, of whom he used to say that his sermons often sent him home trembling to his room. He was one of the colony from the Park-street church which constituted the Essex-street church.

In 1827, Mr. Hale removed to New York to take charge of the *Journal of Commerce*, then just established, of which he soon after became a proprietor. His course as an editor of that paper is too well known to require any comment from us. It was a pleasant reflection to him, in his last sickness, that nearly every great public question which he had discussed for the last twenty years, had been decided in accordance with his own views of what was wise and right.

Mr. Hale was connected successively with several Presbyterian churches in this city, and was a member of that worshiping in the Broadway Tabernacle at the time of its dissolution, in 1840; when, having purchased the building, he united with about seventy others in organizing a new church, upon the pattern of the primitive churches and the churches of the New England fathers, which church occupied the house, under a lease from Mr. Hale, till 1845, when it (or rather the Ecclesiastical Society associated with it) came, according to agreement, into full possession of the property, by paying Mr. Hale what it had cost him, *less* the net income from public lettings. The organization of the *Broadway Tabernacle Church* was the beginning of the present series of vigorous and successful Congregational movements in New York and Brooklyn. In every subsequent enterprise of this series Mr. Hale was either a leader or an efficient coöperator.

He was the first subscriber toward the erection of the Church of the Pilgrims, Brooklyn, (having given $2,000.) He was one of three who purchased the building occupied by the Plymouth Church (Rev. Mr. Beecher's) in the same city. He contributed largely for the erection of a new house of worship for the 2d Congregational Church, (Rev. Mr. Sprague's); also, we believe, to the Clinton Avenue Congregational Church, (Rev. Dr. Lansing's.) He was one of the original subscribers to the purchase of a lot for the Bedford Avenue Church, now erecting. He subscribed $2,000 to the Church of the Puritans, (Rev. Dr. Cheever's,) and gave several hundred dollars each to the Chrystie-street and the Eastern Congregational Churches in this city. He assisted numerous other feeble and dependent churches in this vicinity and in various parts of the country, and often relieved the wants of ministers by loans of money without interest, or by liberal donations. He supported at one time three missionaries at the West, from his own purse.

Mr. Hale felt a deep interest in the proposed establishment of a religious newspaper upon the principles of *The Independent*; and just before his illness he had agreed to contribute largely to the capital of the enterprise, and to become the business partner in it.

On the 11th of June last, the Sabbath, soon after rising in the morning, Mr. Hale had an attack of apoplexy, from which his life was for several days in suspense. By degrees he so far recovered as to be able to travel, though he continued much enfeebled in body, and was incapable of his usual mental exertion. As winter approached he went southward, but his journey was arrested at Fredericksburg by increasing debility. Dropsical symptoms supervened, and his ultimate recovery became more and more doubtful. At length an attack of influenza, which was epidemic in the place, released him from his sufferings. Death, which he had long desired, found him serenely trusting in Jesus.

We shall not now remark at length upon his life and character. We would only call attention to two of his more prominent traits. He was a man of strict *integrity*. Every one who knew Mr. Hale, knew that he was an honest man. He always said just what he meant and felt; this made him a sincere and faithful friend.

He was a man of great *benevolence*. Many have inferred from the largeness of his charities that he was a man of great wealth. But such was not the fact, at least according to the New York standard of wealth. He might have been a rich man if he had used the Tabernacle for his own profit, or if he had reserved to his own use the tens of thousands which he expended in doing good. Of late years he was in receipt of a large income from the *Journal of Commerce*, which he and his efficient partner, Mr. Hallock, had raised to a high state of prosperity.

UNITARIAN MEETINGS.

I have mentioned previously that very considerable interest has gathered around the meetings of Unitarian ministers and laymen, called together to consider the present state of religion among them. They have been held for some weeks in succession in the Federal St. church, but last week it was appointed at the Bulfinch St. church, which was crowded to its utmost capacity. This movement owes its origin to the feeling of the more earnest members of the body, that they need a more lively interest in distinctively spiritual things: the meetings, however, have been thrown open so widely, that very different shades of religious belief have been represented, and the most discordant subjects introduced. One of the speakers thought that the present relation of the clergy and laity was a false one, and that the distinctive character of the former should be done away:—he would have the minister, when entering a house where the family are seated around the whist-table, or engaged in dancing, join with them in their amusement, that he might learn their characters more intimately, and be the more useful to them! It would be doing injustice to the leading minds among them, however, to judge of them and their feelings by this expression. The general tone of the meetings has been elevated and spiritual; and many of the addresses were of such a character as would have deeply interested the orthodox Christian. The truth is—and it is becoming more apparent every day—there exists the widest difference among Unitarians, both as respects their opinions and their sympathies. There are signs of disintegration in the denomination; and while some, we fear, will soon lose the name, as they have the substance of Christian faith, others will maintain it essentially, as they seem actuated by an earnest and humble spirit. The speakers of the last evening had much to say of Christ, as the author of spiritual life. The address of Rev. Mr. Thompson, of Salem, was catholic and Christian; his remarks were somewhat in the strain of Dr. Bushnell's Andover address, recommending the simple faith, and warm, loving spriit of Apostolic times. He was followed by John C. Park, Esq., who remarked that Unitarianism began in negations, and that the time had come when they should take positive ground. He thanked God that at the present time there was not an Unitarian Congregational Church in Boston, which had not its stated Conference meeting. The address of Father Taylor, the Seamen's preacher, which followed, was marked with his peculiar eloquence; and what is more, was suited to the occasion. He insisted that one principal cause of the low state of religion was to be found in the kind of preaching which prevailed in the pulpit. *Moral preaching* could produce only *moral living*. The great want of the sinner is forgiveness. All men feel that they are sinners, and if there is any regular succession on earth, it is that by which we have all come down from a transgressor. A ministry that aspired to nothing more than to interest an audience for half an hour, was worthy neither of God nor of God's gospel. He did not mean to apply his remarks to Unitarians exclusively, for he believed that the same fault extended through other denominations. Indeed, as to Unitarianism, he did not know as he knew what it was, unless it was "to live and let live;—to do as you are a mind to, and let us do as we are a mind to." But it is impossible to give a description of the rapid and hearty eloquence of this eccentric preacher; it was obviously in his heart to recommend to the Unitarian clergy to recognize a deeper and more universal malady of sin in their hearers than they are wont to, and to preach Christ more pointedly, as the only means of inspiring the sinner with the sense of forgiveness, and of reconciling him to God.

I have occupied so much space with the above topics, that I can give but little to what remains.

CAMBRIDGE UNIVERSITY.

JARED SPARKS, LL. D., was nominated on Thursday last, in the Board of Overseers, to the Presidency of the College. He is well known to the community by his historical works; and in the narrower circles of academical life, he has won the confidence and respect of his learned associates; his soundness of judgment, and the courtesy of his manners, are a sufficient guarantee that he will sustain the office with honor to himself and to the University. The Astronomical Observatory has won great credit to itself and its observers, and is doing honor to our common country. In September last, Mr. Bond, the Director of the Institution, discovered the 8th satellite of the planet Saturn—thus making the first addition to the solar system ever made on this continent. Mr. Bond also observed the periodical comet of Encke, in August last, before any other, and again obtained a remarkable observation of it in November, very near the planet Mercury, which is likely to prove of great value in determining—what has hitherto been imperfectly known—the mass of this planet.

PARK STREET CHURCH.

Rev. A. L. Stone, lately of Middletown, Conn., is expected to be installed pastor of Park St. Church, on Thursday of this week, and the Rev. Dr. Cox, of Brooklyn, N. Y., is announced to preach on that occasion.

CRIMINALS.

Two men are now lying in jail, condemned to suffer the extreme penalty of law, for the crime of murder. In regard to one, it is expected that the Governor and Council, with whom the decision rests, will commute his punishment to imprisonment for life. In regard to the other, no such expectation is cherished, and yet there are many among us who are quite sensitive in regard to capital punishment under any circumstances. A singular arrest took place in this city last week, and should it be sustained by evidence, it will be another illustration of the proverb that "murder will out." The man arrested has just returned from a whaling voyage, and the crime for which he was seized, was the murder of Mr. Parker, one of the principal citizens of Manchester, N. H., which was committed in March, 1845. A number have been taken up on suspicion, but all have hitherto been discharged.

Yours truly, ARNOLD.

For the Independent.

THE ONTARIO ASSOCIATION.

This Association was organized in September last, occupying the field bounded on the west by the Associations of Western New York and Niagara and Orleans, and on the east by Oneida Association. The field is extensive, but it is believed that such an organization was demanded, and will be hailed by the churches with deep interest. The ground was originally Congregational. Nearly all the churches, when first gathered, adopted that form of Church government. They were New England in their feelings, their faith, and their order. But to a great extent they were subsequently persuaded to go into the Presbyterian Church; where, to their pain and regret, they find they have departed from the simplicity of the Bible. Hence the organization of an orthodox Association has been ardently looked for, and many have already expressed their high gratification.

The character of this Association is strictly orthodox, according to the meaning of that term in New England. Its Constitution, Rules, and Confession of Faith are almost a literal transcript of those used in the Associations of Massachusetts; and the members wish it distinctly understood that they are seeking after the "*old paths*," and cling to the "form of sound words," that have been the sheet-anchor of the Church in the days of reformation. Our object is to present to the churches a body of ministers disclaiming *all authority* over them, and desiring no influence but that of giving *advice* when requested; and to show to our New England brethren, who may come to labor in the churches, the presence and coöperation of an Orthodox and Orderly Congregational Association.

The first regular meeting of this newly formed band of brethren was held at Richmond, on the 3rd of January, and was a season of much interest and gratification. The weather was unpropitious, but the pioneers in this movement braved the cold and the storm, and came, some the distance of thirty miles, and were well paid for their pains. Some of the members are recently from the East, and were thrilled with Eastern feelings. Some had been many years in Presbytery, but seemed to breathe more freely in their new relations.

Rev. Spencer Day was chosen Moderator. The business consisted of reading and criticising sermons and plans of sermons, exegetical discourses on texts previously assigned, divine service with the people in the evening, and arrangements for the next meeting. Hereafter reviews and essays are to occupy a place in the exercises. The meeting continued till near the close of the second day. It was a hallowed occasion, and the members felt that they had renewed their strength.

I am permitted to inform you that the Association agreed to send to *The Independent* at each meeting at least one communication, in the form of a short sermon, exegesis, review, or essay. I send you herewith a short sermon. C.

ONTARIO Co., Jan. 18.

FROM A CORRESPONDENT IN CONNECTICUT.

CONNECTICUT, JAN. 1849.

MESSRS. EDITORS:—Your paper is making quite a sensation in this little State. Allow me to thank you heartily, for myself and for others, that you have undertaken this good work. I have long felt that it was a reproach to New England to be dependent for religious papers upon those who are aliens from what constitutes her beauty and glory. That New England Christians should be ready to merge ecclesiastical peculiarities in comprehensive Christianity, when occasion requires, and unite heart and hand with all other Christians in every good work, is creditable to them. But that they should become indifferent to that "liberty wherewith Christ hath made his people free"—indifferent to those great principles, which have made New England what she is, and the influence of which has been felt all over the Union—principles which have secured religious liberty to her, and civil liberty to both New and Old England, as even the reluctant Hume is compelled to admit, is not creditable to them. "Life is more than meat, body than raiment," and spiritual vitality than forms or formulas. But some sort of church organization is a *sine quâ non* to the culture of piety, and the propagation of Christianity, and what sort is more divested of forms and formulas, and more conducive to this vitality, than that which has blessed New England.

Her sons, at home and in their emigrations to other parts of the Universe, have been too insensible of its excellence. Those who believe that the word of God is the only authoritative creed—that the Lord Jesus Christ is the only Head to which each Church is amenable—that Independence is the only basis founded in Scripture and true Catholicity,—and best adapted to build up a universal Christian brotherhood and develop the energies of God's people, should never be recreant to themselves or their principles. Those who cherish the memory of Robinson, Hooker, Davenport, and a host of Puritan worthies, rejoicing to be their children and heirs, should never "build the sepulchres of their fathers" in a way very different from that of the Jews. So ready have New England Christians been to merge what is peculiar in what is essential—so little have they heard or read upon the blessings of Independence, and so long have they been accustomed to religious papers whose ecclesiastical connections, sympathies, and tendencies are not with us, that many when called Presbyterians, as they often are, seem not to be aware that it is a misnomer.

In fact there is a lack of true Independence, and of that comprehensive Christian charity which is or should be its universal concomitant, even among those who think they understand and love the system in which they have been nurtured. Many excellent people are great sticklers for Independence and the right of private judgment, but then the private judgment of others must tally exactly with their own, or with some favorite platform of theirs in all its minutiae, or their charity "goes out like an untended lamp," and the name of "heretic" is substituted for that of heathen. Many others cast off the authority of the Latin fathers, only to bow with equal homage, and equal pertinacity, to the authority of fathers of a later date and nearer locality. Many Protestants, and many Independents too, are less consistent than the Catholics. The latter claim infallibility, and anathemas and excommunication for dissenting belief are only legitimate corollaries. Whereas many excellent people of our faith admit their own fallibility, while they sit in judgment on their fellow-Christians, and bandy about opprobrious names, just as though they were themselves infallible. Nay, I sometimes fear that they almost wish they had a purgatory at their disposal. "These things ought not so to be." Let us not be understood to advocate or justify indifference to the truth. To be "zealous for the Lord God of Hosts," or His truth, is the bounden duty of every Christian. But then "what is truth?" And what is error? And who is the judge? Each man for himself, and God of him. "Why dost thou judge thy brother? And why dost thou set at naught thy brother?" Surely, gentleness and charity are compatible with a zeal for the truth, and will, sooner than their opposites, reach the hearts, and heads too, of those who differ from us. We may call a slight elevation and a slight depression of one corner of our little platform "damnable heresy," but "He who seeth not as man seeth," may regard it otherwise.

We like your paper exceedingly, and the more it disclaims to be the "organ of any sect or party," the better organ for us does it become. From the first moment our eyes fell upon it, and saw its character and design, we determined to give you our humble influence and hearty coöperation. We have made some effort for you; and while immediate results are as great as could be expected, considering the obstacles to be at first encountered, the prospect for the future is most cheering. Multitudes have promised to take your paper so soon as their subscriptions for other papers, already paid for, have expired; and multitudes more expect to do so when they have looked into it somewhat, and when they are relieved from a present financial pressure. In fact, almost every man whom I have addressed on the subject thinks he shall take it "next year." The obstacles at present to be encountered are: 1st. The month of January brings with it here, as I suppose it does in your city, a series of "bilious attacks," attended with a great depletion of the purse, which disposes people to retrenchment rather than enlarged expenditure. 2d. Good people here have become so accustomed to exotics, that some seem hardly aware that they are exotics. When they have seen a few specimens of the indigenous, they will find it out. 3d. When a new comer makes his appearance under the cavalier title of "*The Independent*," those who are a little coy want to ogle the stranger awhile, notice his physiognomy and cranniology, and see whether he is going to play any antics, before they have a formal introduction. 4th. Not only "are the children of this world wiser in their generation than the children of light," but the children of light are wiser in worldly than in religious matters. Many a good man in Connecticut, of late, has been clamoring long and loud for or against some railroad project, according as it will be for or against "home interests," on the ground that "charity begins at home." It requires a little time for the same persons to see the application of this principle to their patronage of religious newspapers.

Though your paper is not *published* among us, it "has not gone out from us because it is not of us." It is essentially "of us," a genuine New England paper—the exponent of New England principles, and is all the better for being located in the center of communication with all parts of the world, and in the midst of capital pledged to prevent any break-down.

But our communication is already too long. We wish the editors of *The Independent* great success, and we verily believe they will have it. Nearly all the obstacles at present to be encountered are temporary. The paper is precisely adapted to this latitude, and the mass of good people here will have the discernment to find it out ere long. D. L.

MISSIONARY INTELLIGENCE.

FOREIGN MISSIONS.

PRESBYTERIAN FOREIGN BOARD.—The donations acknowledged in the February *Chronicle* amount to $4799. The Board have been called to consider a proposition of some churches to divide the Monthly Concert Collection between the Foreign and Domestic Boards, and they express the belief that "the inevitable tendency will be, not to benefit the Domestic Board, but to embarrass and cripple the Foreign Board, and to lower the tone of benevolence in the Church in regard to every item, from the salary of the pastor down through all the other objects." Also, that it would be unjust to the extensive and complicated machinery of the Foreign Board, including as it does every branch of Christian labor, to divide a portion of its customary resources with *one* of these branches at home.

"More than sixty years ago, the Monthly Concert of Prayer for the spread of the Gospel had become general in most of the denominations which now hold it. During all this latter period collections had been taken up in the aid of Foreign Missions. In the thoughts and affections of God's people these means of grace have become associated with the foreign missionary work, and hallowed by their bearing on the salvation of the perishing millions of the heathen. It will not be found of advantage to break up these sacred associations."

The "latest intelligence" given from the Siam Mission is to Sept. 25. Rev. J. B. French, at Canton, writes Oct. 28, mentioning the occurrence of another typhoon, which destroyed many lives of the natives, and prostrated the walls of Mr. Hopper's house, which had been newly rebuilt. Letters from the India missions are to the 7th of November. The presbytery of Furrukhabad have licensed Mr. J. Uhlman to preach the Gospel. Mr. and Mrs. Irving were about to leave Futtegurh on their return to this country, Mrs. Irving's health continuing very feeble. The church at Saharunpur was completed, at a cost of nearly $2000, of which about one-half was contributed by generous friends in India. The attendance of the natives on public worship was quite encouraging.

From the Omahau Mission, Nov. 1, Mr. M'Kinney mentions a case of an Indian woman who has two very interesting little boys in the school, the older of whom is disposed to play truant; but he is always corrected and sent back by his mother. On the last time of his going home she said, "What do you come here for? I have nothing to do with you. I am an Indian. I cannot teach you anything. I know how to put your victuals in the pot and hang it on the fire. Is that what you want to learn? Go up to the missionary's house: there you will learn to read and write. I cannot teach you anything."

The school of the Iowa Mission has now 35 scholars, and Mr. Hamilton thinks its prospects better than at any former time. He adds: "I am well aware that this Mission has always been a discouraging one: but with the same difficulties in prospect for ten years to come that have been encountered during the ten that have passed, the Committee would not, I am sure to avoid them, send these children back to grow up in heathen darkness."

LONDON MISSIONARY SOCIETY.—The *Missionary Magazine* for November records the death of Rev. T. Bullen, at his station in Tutuila, Navigators' Islands Rev. W. Kent was ordained, Sept. 27, as a missionary to British Guiana, and sailed Oct. 18th. Rev. T. Joseph, late missionary in Tahiti, has become pastor of the Congregational Church at Upminster, Essex. Rev. W. Clarkson and wife are returning home from Baroda, Rev. D. G. Watt from Benares, and Rev. Robert Dickinson from Jamaica. Rev. James Kitchingman died at Bethelsdorp, South Africa, June 25, of dropsy in the chest. His sufferings were extreme, but his end was peace, and his departure triumphant. When first aware that his disease was mortal, he uttered with an emphasis and feeling not easy to be conceived, the following lines as expressive of his state of mind:

"Great Author of my being,
Who seest my inward care,
The ills of thy decreeing
Enable me to bear;

"The justice of thy sentence
With meekest love to own,
And spend in deep repentance
My last expiring groan."

As his end approached, his prospects became brighter and brighter; and, as his sufferings increased, proportionate aid was afforded him.

After ceasing to breathe for some time, when respiration and articulation returned, he gave utterance to his feelings in the beautiful language of Pope:—

"Cease, fond nature, cease thy strife,
Let me languish into life."

And he often repeated, with much feeling, the following lines:—

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus, and my all!"

Rev. Robert Moffatt, whose work on South Africa has been so widely read in this country, writes in March, 1848, describing a tour among the Bechuanas, in January last. At Borigelong he spent a day in examining twenty candidates for baptism, and holding a church-meeting of ninety members. On the Sabbath was the communion, a refreshing season. The Sabbath-school has 291 scholars, and the day-school 130 present. Mr. M. was delighted with what he saw of the progress of the Gospel, and the faithfulness of the native teacher, Morisangane. The heathen are giving way before the Gospel, and are coming out one after another and joining the people of God.

The Chief has been guilty of great severities against the poor friendless Bushmen; and, in addition to this, he has increased the turpitude of his crime by taking some of the captives and selling them to the Boors. I did not fail to lay these things before him, and to urge home the enormity of his guilt. He listened with respect, and admitted the truth of all I said, adding, "I know I am living like a heathen!" As we pray, so do we hope, that he may be a brand plucked from the burning. Maloutu, his venerable old mother, continues rejoicing in hope. Though feeble and nearly blind, neither wind nor weather keeps her from the house of God; and one cannot be long in her company without being assured that the word of God dwells in her richly.

In the Griqua Mission, also, the Gospel has begun to show its great power. A blessed change is taking place in multitudes. Rev. E. Solomon writes, April 7, concerning the work of grace among the Batlarus. At Gossiep, a village of not over 400 inhabitants, he found 130 at the Sabbath-morning prayer-meeting before sunrise, and an equal number at the Missionary prayer-meeting on Monday. Among 17 persons received into the church was Sarah Roby, the Bechuana girl who accompanied Mr. Moffat on his visit to England in 1842.

Notwithstanding the privileges she enjoyed in the family of Mr. Moffat, and during her visit to England, her mind does not appear to have been much impressed; and, on her return to this country, her conduct was so unbecoming that Mrs. Moffat was obliged to part with her. She then came for a short time to Griqua Town, and here she manifested such levity and carelessness that I trembled lest she should become a total wreck. She then went to her father, who lives at Gossiep, and before long appears to have felt her guilt and responsibility. When she saw so many young Bechuanas coming forward to give themselves to the Lord, her conscience smote her, she felt that if she, who had enjoyed such superior privileges, remained impenitent and unbelieving, while so many with fewer advantages embraced the Gospel, an awful responsibility would rest upon her. She therefore resolved to seek pardon for her past neglect, and grace to enable her in future to serve the Lord.

Rev. Mr. Lechler writes from Salem Station, in India, that the missionaries have made a hopeful beginning in at length grappling with the great obstacles heretofore found in the way of the Gospel, from the difficulty of providing for the subsistence of the converts of Hinduism. Plans wisely adopted for the advancement of the native Christians in their social and secular interests are now in successful progress; such as a Savings' Bank, the learning of various trades, and a general improvement in the arts of life. Also, the formation of Industrial Societies.

The custom of the poorer classes is, to spend all, whatever their income is, little or much; or to make their savings up into jewels, at a very great loss—at least one half. So it was with the few Christians I found here; and not only so, but some were deeply in debt. It was about two years before I could get them out of debt; and then the Savings' Bank was set on foot. At first, very few availed themselves of it—somewere disinclined to relinquish their former habits, and others suspected this novelty altogether. Perseverance, however, and the example of the few, wrought a favorable change.

One of the lads said with much feeling, and with tears in his eyes, "When our minister first commenced these various institutions among us, I thought it was all for his own profit, but of late I have seen that it is all for us—I therefore publicly ask his pardon, and the pardon of all present."

One of the teachers said, "I see a spirit of activity and industry diffused among us—I see that in some measure our large school of nearly seventy children is supported by your work, and you may support it still more. When I think of the Apostles and our Savior himself, how they at times supported themselves, how the Apostle Paul, by means of his trade, found an entrance for the Gospel in Corinth—when I think of Mr. Williams of the South Sea Islands, how he introduced the Gospel there, and how he sent forth native teachers, I feel grieved and ashamed because I know no trade. If a famine were to take place in Europe, or if a war should break out, what would become of us, who have hitherto lived on the bounties of the London Missionary Society, and of other children of God in distant lands? We have got upon their shoulders and are carried by them. It is high time that we should use our own legs, and show to them, and to the people of this country, that Indian Christians have learned to stand and walk alone. You must not, however, think that we give all, or even our first attention to secular concerns. The preaching of the word of life to small and great, and the education of the young, is my chief and dearest work, and I trust ever will be. Nearly every one of the boys who learn trades, has either joined the church or is a candidate for church-fellowship. Their studies keep pace with their work. You will be able to form an idea of their improvement in knowledge when I state, that one or two of the old readers shew reluctance to preach before our eldest lads, because they feel them to be their superiors. We have boys of our own training, who, with their masters, are competent to undertake the building of a house, and make furniture for it. This I believe has never been done before in Southern India, though it is by a friend of mine at Agra, and much more extensively.

From what I have seen in India of the work of Missions, I feel convinced that something material is wanting, and I believe it is *civilization*. We want such men as your Williams and Philip to show us the way—men who are able to say *Come* instead of *Go*. The climate certainly is not in our favor; still the Indians must be roused from their native lethargy, and be more instructed in the beneficial effects of physical energy and practical Christianity.

Mr. L. writes favorably of the spiritual condition of his field. He had baptized 33 persons in the preceding month.

From China, Mr. Stronach, at Amoy, writes that an opening has been made for social intercourse with the higher ranks of Chinese. The mission family have paid a visit to the family of the Chinese commandant, and have also dined at the Admiral's—the five high Mandarins of Amoy sitting at table with the foreign ladies. Dr. Hobson has re-opened his Dispensary at Canton, with the happiest effects; upwards of 200 persons applying the first day. He thus describes his day's work in the dispensary, three times a week:

On the arrival of A-fa at nine o'clock, the native assistants assemble in my study and lecture-room for prayer and reading the Scriptures. We then go below, where a number of patients are assembled, and A-fa addresses them on the practical truths of the gospel. A tract is given to each patient; and women and men alternately, eight or ten at a time, are admitted into the Dispensary. While I am healing, A-fa sits near me and speaks appropriately to those waiting their turn. After six hours' hard work, the whole are prescribed for and attended to. The Dispensary then closes, and we each return to our rooms exhausted after the labors of the day. Our labors in healing and teaching go on admirably together—the one draws large numbers of patients to the place, who are, for the most part, relieved and cured; and the other publishes unto them the gospel of peace and salvation.

AMERICAN BOARD.—Letters have been received at the Rooms in this city, from Rev. J. L. Wilson, at the Gaboon Mission, West Africa, dated Sept. 14. Mr. W., with Messrs. Bushnell and Preston, and their wives, arrived at Gaboon in August. He says the newly arrived brethren have suffered only slight sickness, and are doing well. Mr. and Mrs. Preston have already made proficiency in the native language, and are longing for the time when they can go to the tribes of the interior. Mrs. Bushnell, who had visited the United States on account of her health, still feels the effects of the African climate. Mr. Walker, who had remained there alone during the absence of his associates, is in better health than he had been expected ever to enjoy, either in Africa or America, and is cheerful in his labors, notwithstanding his trials in the loss of his wife and otherwise. The missionaries had made a tour to the Pangwe country.

SANDWICH ISLANDS.—Private letters from the Islands, by late arrivals, mention the pleasing fact that the King of Hawaii is thought to have become decidedly pious.

HOME MISSIONS.

AMERICAN HOME MISSIONARY SOCIETY.—The *Home Missionary* for February, contains the Treasurer's receipts during the month of December, amounting to $7,868 in all, of which $5,289 were received into the main treasury; and the rest by the auxiliary Societies and Boards, viz.: $1148 at Utica, $704 at Philadelphia, $606 at Concord, N. H., and $120 at Erie, Pa. We are sorry to see it announced that—

☞ The embarrassments of the Society, noticed in the *Home Missionary* for December and January, are not only unrelieved but increased. The amount due to missionaries is now larger than at any former period; and the inconvenience and privation endured by the missionaries are severely trying, although, from delicacy, they make few public complaints. Meanwhile, the churches expect and demand that the new openings on our extreme frontier shall be occupied without delay, and on a liberal scale. We urge these facts on the prayerful attention of all the friends of Home Missions, especially of those who, for any reason, have diminished their contributions to this cause, or postponed them till some future time. We can see nothing to the force of the above appeal, except to ask any friend of Home Missions, to make the case his own, or suppose it to be your son, or *daughter*, thus situated, and dependent on the pittance of the Society for every dollar of actual money they can look for to meet the most indispensable expenditures, and then have that allowance withheld, while they write once and the *second time* for payments due to them months ago, in sums of from $25 to $100 each. Shall these missionaries be paid? Shall others be encouraged to enter the field? Shall the work be carried forward on the scale which its importance demands? How shall it be done? Who will help?

The duty of national self-preservation is becoming almost concentrated into the work of Home Missions and its concomitant labors. The influx of refugees from European oppression, and the turmoil of revolution, will probably be twice as great this year as ever before. Look at the following table of immigrants arriving at the single port of New York.

Year.	*Persons.*	*Year.*	*Persons.*
1838,	25,581	1844,	61,002
1839,	48,152	1845,	82,960
1840,	62,797	1846,	115,230
1841,	57,337	1847,	166,110
1842,	74,949	1848,	191,909
1843,	46,302		

The arrivals in 1848 were more than twice the number in 1845. How shall we Americanize all these, in the surest manner, in the shortest time, and with results absolutely safe and beneficial to every interest? The answer is given by the Society:

Preach the Gospel. This has been the means of all our former welfare. It was on this that our fathers relied, under God, to save their children and their country. *Our* country is twice as great as theirs was, and four times as populous, and we have ten times the moral dangers from without and from within—from foreign pauperism, crime and false teachings, and from home-bred luxury, pride and intemperance. Surely, then, we have need to preach every where the law of God, to make all our people a law unto themselves.

The *Home Missionary* contains the usual amount of interesting and instructive "correspondence," with other matters of value. Rev. E. B. Turner is at Colony, Delaware county, Iowa, the extreme northwestern corner of the missionary field. He speaks of the meeting of the association of Northern Iowa, at which ten ministers were present. The people were much interested at seeing so many ministers, and showed a ready hospitality in their log cabins, there not being a finished frame dwelling in the county. The people are resolved not to incur the curse of living in ceiled houses while the house of God lies waste. Mr. Turner writes—.

Our house of worship is nearly enclosed; we do not expect to finish it until Spring. This church are making very commendable sacrifices to build a house for the Lord; four of them have subscribed $95, and not one of them has a comfortable dwelling.

The success of Home Missions at Keokuk, Iowa, is very encouraging. A year ago, the prospects of Keokuk seemed to be gloomy. Much faithful evangelical labor had been expended there, but harmony had not been secured, and apparently little progress had been made. Now, a church is built, completed, and, as appears from the foregoing, is *paid* for; and besides this, $250 are secured towards the support of the minister for another year. The various leading objects of benevolence are already enlisting the prayers and charities of this infant congregation. Rev. Glen King, the pastor, says:—

"*Our church debt is paid.* I am told by brethren that there are not seats enough to supply the demand; yet through the universal true New England urbanity of our pew holders, we are able to accommodate with seats all who attend our services. The ladies, soon after my last report, completed the furnishing of the house, which is done in such a perfectly neat and appropriate manner, that, could you be placed in it, not knowing where you were, you could hardly be persuaded that you were west of the Mississippi."

FIRST NEWS OF THE OREGON MISSION.—The relatives and acquaintances of Rev. G. H. Atkinson and lady, and those generally who feel an interest in the mission sent out to Oregon in 1847, by the A. H. M. S., will be pleased to learn that Mr. A. arrived out in June last, having been highly prospered in all his way. He was received with great kindness at Fort Vancouver, by the British agent and officers, and was most cordially welcomed by the people in the Wahlah-math Valley. Rev. Mr. Clark, who went out several years since, had formed small churches in different neighborhoods, but they had never enjoyed Presbyterian or Congregational preaching. The church at Oregon City, or Falls of the Wallah-math and some adjacent settlements, immediately demanded Mr. A's stated labors. Openings for labor were occurring in every direction, and more than could be occupied by the various denominations in the country. A readiness to hear the Gospel was manifested; and a Bible and a Tract Society were formed, and suitable persons were engaged to canvass the settlement and supply the destitute. Schools are demanded in all quarters; and a large supply of books adapted to systematic instruction, which Mr. A. took out with him, was exhausted in a few days, and orders for more have been received in the Atlantic cities. Some four or five Presbyterian (Old and New School) and Congregational ministers were consulting in reference to a board of ecclesiastical fellowship, which should secure co-operation without destroying their denominational difference.

The general impression at the Home Missionary rooms, derived from Mr. A's letters, is highly favorable to their mission, as well as to the country. The population is of better character than had been supposed. The land and climate favor agriculture; the products of flour, lumber, beef, &c., already form articles of profitable export; coal mines have been discovered, &c. It is not supposed that the "gold fever" will permanently withdraw the people from Oregon; for unlike most emigrants to California, the Oregonians have families, and the distance to California is so small, that they can readily visit the mines, and leave their wives and children behind them; and they will be likely to do so, seeing the agricultural advantages of Oregon are so far preferable to those of California, for persons from the Northern and Eastern portions of the United States.

The prospect now is, that this Mission will need early reinforcement, and will continue for many years to come to afford one of our most hopeful fields of evangelical effort. It will be remembered that the A. H. M. S. sent out Rev. H. Lyman and his lady in November last, to be associated with Mr. Atkinson. For some time to come these missions will be more expensive than similar enterprises on this side of the mountains.

RELIGIOUS INTELLIGENCE.

BROOKLYN NEWS.—The Brooklyn Tract Society holds its annual meeting on Monday evening, in the Second Presbyterian Church, (Dr. Spencer's) at seven o'clock. See notice.

PLYMOUTH CHURCH.—We learn that Mr. Beecher's congregation have voted to build a new house, instead of repairing the old one, damaged by fire on Saturday, Jan. 13. They are to build on the old site a house large enough to accommodate fifteen hundred to two thousand people.

PHILADELPHIA, Jan. 20.—Rev. Dr. Mathews, of New York, is delivering some of his discourses on the "Value of the Bible." One at the Clinton-street Church, on the "Connexions of Geology and the Scriptures," showing that the science of geology explains and confirms revelation.

The Evangelical Alliance of Philadelphia and vicinity held an adjourned meeting at the Lecture Room of Dr Bethune's Church, on the 12th inst.: the Rev. Dr. Durbin in the chair. The Alliance proceeded to consider, article by article, the Basis and Constitution reported by the Committee. The Constitution was amended, and adopted unanimously. The Basis is the same with that adopted in London and New York, with one exception—it appeared to be the opinion of all that there should be no expression of sentiment on the subject of Slavery in the Basis or Constitution of an Association intended to unite Christian brethren of every evangelical denomination into a holy alliance against infidelity and popery, and in defence of truth. —*Chris. Obs. abr.*

At a meeting of the Pastoral Association, Jan. 8. Rev. Dr. Dill and Mr. Simpson were cordially welcomed, and invited to explain the object of their visit to this country, after which the following testimonial was signed:

"The undersigned having heard with deep interest the statements of the Rev. Dr. Dill and Rev. Mr. Simpson, in behalf of the missions of the Irish Presbyterian Church, in the South and West of Ireland, most freely accord their sympathy to the objects of the delegation, and recommend the appeal of these distinguished and philanthropic brethren to the confidence and efficient aid of our Churches.

JOHN CHAMBERS,	ALBERT BARNES,
JOEL PARKER,	THOS. BRAINERD,
CHARLES BROWN,	W. W. TAYLOR,
EZRA STILES ELY,	S. H. GLOUCESTER,
E. W. GILBERT,	T. L. HANMER,
WM. RAMSEY,	A. CONVERSE.

At the last meeting of the Presbytery of Philadelphia, the Rev. Joseph H. Jones, D. D., pastor of the Sixth Presbyterian Church, was requested to deliver a discourse commemorative of the life and labors of the late Ashbel Green, D. D., LL. D.

A public meeting has been held in behalf of the [illegible] on account of the recent destruction of its establishment by fire; and it will be gratifying to all of the friends of the Board to learn that in Philadelphia $8000 have been subscribed with a view of erecting, on the site of the old building, a more commodious and spacious structure, which shall be so planned as to accommodate the Board in its increasing operations. When the Methodist Book Establishment was some years since consumed in New York, the members of the denomination, by one simultaneous impulse throughout the country, contributed to restore the buildings, and *one hundred thousand dollars* were readily collected for that purpose!—*Presb. abr.*

PRESBYTERIAN ORDINATION IN A CONGREGATIONAL CHURCH.—The *Genesee Evangelist* contains an account of the late meeting of the Presbytery of Genesee, from which we extract a single item, showing how matters are managed in Western New York to bring "Independent Congregational" Churches under the irresponsible control of the officers of Presbyterian churches in their neighborhood:

"A request was presented by a Committee from the Independent Congregational Church, of Perry Centre, asking the ordination and installation of Thomas M. Hodgeman as their pastor, with the understanding and agreement that the question of his dismission, should it ever arise, be referred to Presbytery for their action, the same as though the church belonged to our body. In accordance with the decision of Synod, at the last meeting held in Rochester, it was unanimously voted to grant the request. Mr. Hodgeman having sustained a very satisfactory examination, Presbytery met this morning at the Center, (two miles from the village,) and proceeded to perform the ordaining and installing services."

AMHERST, MASS.—Rev. J. L. Merrick, late missionary to the Mohammedans of Persia, has received a unanimous call to the charge of the South Congregational Church in Amherst.—*Cor. of Independent.*

PERVERTS TO ROMANISM.—The case of the Rev. K. Sconce is numbered 70, of the "Oxford List" of men who have gone from the Church of England to that of Rome. "Cambridge List," 47, is Rev. J. C. Makinson, formerly curate at Manchester, went in 1837 to New South Wales, as a Government chaplain, on the recommendation of the Society for Propagating the Gospel in Foreign Parts.

THE CHURCH MISSIONARY SOCIETY.—The Bishop of London publicly expressed it as his decided opinion, that "*it was the bounden duty of every Churchman to join the Society, and to use his influence in its support.*"

AMERICAN SEAMEN'S FRIEND SOCIETY.—The *Sailors' Magazine* for February acknowledges the receipt of $2703, at the Treasury of the Society. Rev. Wm. Burnett writes that the work of conviction and conversion at the Brooklyn Bethel is steadily increasing: frequently at a prayer-meeting twenty or thirty asking to be remembered at the mercy seat. Rev. T. E. Taylor, chaplain to seamen at Lahaina, with Mrs. Taylor, arrived at Honolulu in the Matilda, on the 28th of June. Touching at Valparaiso, Callao, and Monterey, the passage was prolonged to eight months. Relieved from the ship they were soon at work in their interesting and important field. The new Floating Bethel erected by the Episcopalians of Philadelphia is now at its moorings, foot of Dock street. It stands firmly fastened on two boats of 80 tons each. Length 90 feet, width 38, and can accommodate 550 to 600 hearers. Rev. M. Trapier, formerly a lieutenant in the Navy, is expected to officiate here in preaching the Gospel to Seamen. The yearly record of wrecks and loss of life at sea is at best a melancholy catalogue; but it is cause of thankfulness that these calamities have been less frequent than usual.

"The vessels lost are as follows: ships, 41; barks, 31; brigs, 87; schooners, 103; sloops, 5; steamers, 1: total, 276. Belonging as follows: to the United States —ships, 26; barks, 15; brigs, 52; schooners, 92; sloops, 5; total American, 190. Great Britain—ships, 12; barks, 22; brigs, 26; schooners, 9: total English, 69. France—ships, 2; brigs, 2; schooner, 1: total French, 5. Hamburg, Sweden, Spain, &c., 12. In connection with the above, we have to record the loss of 527 lives. In addition, we have to add about 20 missing vessels, which, we fear, have left none to tell their melancholy fate. It may be said of those who do business upon the mighty deep:—

"They speed on their way, the tempest comes on;
'Mid darkness and gloom they go suddenly down;
Or, dashed on the rocks, they as dreadfully perish;
No hope 'mid the wail of the tempest they cherish."

SCOTCH THEOLOGY.—The *Presbyterian Review*, published at Edinburgh, has an article in the July No. on the "Ministerial Work," which shows that the Calvinistic Theology has undergone the same change in Scotland, which took place in New England under the labors of Edwards, Bellamy, Smalley, Emmons, and Dwight—a change in terms, or in the mode of presentation, which grew out of the spirit of revival, and the earnest desire to see the Word made immediately effectual to salvation. In a word, Scotch Theology has become identical with New England Theology, in regard to the propriety of a direct and unqualified requirement of immediate submission to God. We hope the change in Scotland will have the effect of allaying theological jealousy in this country. We copy a paragraph of the *Presbyterian Review*:

"We remember the time when we should have deemed it impiety to proclaim in the pulpit Christ's welcome to every returning sinner, without prefacing and closing the invitation with a strong saving clause respecting the sinner's inability and God's absolute sovereignty. The consequence was, that unwittingly we 'corrupted the word of God.' In seeking to set up a fence around God's attributes, we barred the inquiring sinner's way into the kingdom. It is miserable work this. Why not suffer God to be his own guardian? *He* does not shrink from offering a cordial welcome, unencumbered by any reserving 'but.' Some of our readers may not have forgotten the flash of holy indignation (the term is not too strong) which lighted up the eye of Chalmers when, speaking of this mode of dealing with God's message, and figuring the alternative whether some village congregation should be handed over to the ministrations of an Arminian Methodist, or to ministrations of the kind now indicated, he declared his unhesitating preference for the 'Wesleyan, with all his Arminianism,' to 'one of your stiff buckram Calvinists,' who would tremble to preach a free salvation, lest his Calvinism should suffer damage. It was like the sagacious man. Are there not such 'stiff buckram Calvinists' in our pulpits at the present day? none who, in their zeal against some prevailing heresy, have substituted for the simple Gospel of Christ the wranglings of theological disputation? Souls cannot live on mere negations."

BIBLES IN AUSTRIA AND ITALY.—The Christian Advocate and Journal has a letter from Mr. E. Corderoy, of London, who was in this country two years ago, as the representative of the British and Foreign Bible Society. We give an ext

The Fatherless.

Composed for the Independent, by G. W. W., N. Y.

III.

Speak kindly to the fatherless!
The lowliest of their band
God keepeth, as the waters,
In the hollow of his hand.

IV.

'Tis sad to see life's evening sun
Go down in sorrow's shroud;
But sadder still when morning's dawn
Is darkened by the cloud.

V.

Look mildly on the fatherless!
Ye may have power to wile
Their hearts from sadden'd memory
By the magic of a smile.

VI.

Deal gently with these little ones;
Be pitiful, and He,
The friend and father of us all,
Shall gently deal with thee.

Editors' Table.

The Extinct Birds of New Zealand, Mauritius, &c.

The American Journal of Science, in its number for January, has two articles on the extinct birds of New Zealand and some other associated islands. One of them is by Dr. Mantell, and the other, a review of the work of H. E. Strickland and A. G. Melville, by the senior editor.

It appears that, in 1839, Prof. Owen received a single shaft of the thigh-bone of what was believed by the natives of New Zealand to have been an eagle of a gigantic race, which formerly inhabited that island. From this fragment he came to the conclusion that there did formerly exist there, and perhaps might still exist, "a race of struthious birds, larger and more colossal than the ostrich." It was found also that two similar species of birds were known to be living upon the islands, but much smaller in size.

More recently, Mr. Walter Mantell, son of the distinguished naturalist, procured and sent to his father nearly 800 fossil bones of birds, gathered from the alluvial soils near certain rivers of the island. These have been examined by Prof. Owen, who has found them to belong to at least seven species, some of which differ from any known bird living or extinct. Great efforts have been made to find living specimens; but none have been seen for at least 200 years. Indeed, the evidence of their so recent existence is partly traditional, the natives affirming that they were seen by some of their ancestors, and by them were exterminated. Their bones, too, are found in certain mounds, mingled with those of dogs and of men—a juxtaposition which, when we remember the cannibal habits of these islanders, is easily accounted for.

The other article referred to gives some account of similar birds—the Dodo and its kindred—which inhabited the islands of Mauritius, Bourbon, and Rodriguez. The evidence for the existence of these birds within 200 years, is much more decisive than that for the date of those of New Zealand. It is "*historical, pictorial,* and *real*."

They were described as early as the 16th century, by the voyagers from Europe. Pictures were made of the Dodo which was found in the Mauritius, and even living specimens were brought to Europe; but a portion of the head and of the foot of one individual are their only remaining remnants. It is described as a large short-winged bird, between the ostrich and the turkey, having a clumsy head, large black eyes, long neck and beak, feet round, a body clothed with feathers like the ostrich, and with plumes in the tail. Its flesh was eaten by the sailors, four or five birds furnishing a meal for 100 men.

The *Solitaire* is another *brevipennate* or short-winged bird, which formerly inhabited the island of Rodriguez, 300 miles east of Mauritius; and other similar birds which lived on the Isle of Bourbon are now extinct. Their bones, coupled with the descriptions of the early voyagers, ally them to our pigeons; and yet they were larger, not only than any existing pigeon, but than any existing bird. The fact that these, as well as the Dodo, were unable to fly, has given occasion for the infidel opinion that there is imperfection in the works of God. Buffon attributed the fact to "the youthful impatience of the newly-formed volcanic islands which gave birth to the Dodo," and implies that a steady old continent would have produced a much better article. It is hardly necessary to say, though, that there is no imperfection in the case, and that the Creator has wisely adapted each type of animal life to the conditions in which it is developed.

The Dodo is the first well-attested example of the destruction of a species by the hand of man. We know, however, that many animals contemporary with the human race have now disappeared, as the Irish Elk, the Urus, and the Dugong. The Aurochs of Russia are preserved only by royal authority. Several genera of birds are reduced to a few species, as the Apteryx; and of some species of parrots only a few individuals remain. And probably the time is not far distant when many other species will cease to exist, as the forests disappear before civilized man.

We have an illustration in these changes in the animal kingdoms, of a great law of God's procedure—His adaptation, that is, of the types of life to the changing conditions of the earth. We find this exemplified through all past geological periods. In the wonderful system of the Divine Architect, successive races and forms of life have peopled the earth, have lived their appointed time, and then have given place to other and often higher forms of organization. And the thought is naturally suggested, that the time may come when the present races, and man among them, may be extinct and buried; and that after the earth shall have been purified by fire, these may become in turn the objects of investigation to the beings of higher physical constitution who shall have then been called into their places.

A Manual of Morals for Common Schools. Also adapted to the use of Sabbath Schools, and of Families. Andover. W. H. Wardwell. New York. M. H. Newman & Co. 1848.

We know of almost no task to which we could be called, which we should approach with a deeper sense of its responsibility and its difficulty, than this of preparing a treatise on morals for the use of children. To reduce the principles and maxims of Duty to such simple, perspicuous expression, that the immature mind shall perfectly discern them, and to comprehend in a treatise which must be necessarily brief all that is needful to quicken and educate the Conscience, to instruct the Intelligence, and to animate the Heart of a child, concerning his duty toward God and toward his fellows—to teach just what is necessary, and to avoid the inculcation of a single defective principle—surely this is one of the most responsible labors that can be assumed, and among the most difficult of satisfactory accomplishment.

The Authoress of this little Manual before us—we take it for granted that we tell no tales in announcing it to be from the pen of a Lady—has certainly performed her work with a good degree of ability and success. Her book has this merit among others, and it is a *great* merit, that it is clearly original with herself; that it has been written to express those views which are her own on the topics which it treats, and is not a meagre, mechanical compilation, or a weak decoction, from some more extended Treatise. This fact gives life and interest to the Manual. It makes it characteristic, and so will make it useful. The principles laid down, too, and the applications which are made of them to the various relations of life, we should in the main accept as sound. Upon some points we could have wished a fuller developement; at some points we should probably disagree with the writer, if the analysis were carried further; and frequently the definitions do not seem to us so compact and felicitous as they might be, or as it is desirable that they should be. But the latter is a defect which may be removed by the recasting process, through which the work will naturally go before its appearance in the stereotype edition. And the others are not defects which in our apprehension seriously injure the work, or forbid its usefulness. Its discriminations are usually clear; its statements are just; and it is quite comprehensive.

In fact we may say—and from our interest in its design we have examined this little Manual with more attention than we should have given to many a larger work—that we know of no treatise better fitted upon the whole for the end which it proposes. It teaches, in an elevated and yet generally a simple and attractive manner, all of morality that probably *can* be taught on the present Common-School basis, without a definite revolution of the Christian system, as the life of that morality, and its alone permanent safeguard. And in this belief, we heartily commend it to the attention of School-Committees, and of others who are interested in the training of youth.

We must add, too, the expression of our deep and strengthening conviction that attention enough has not been paid in Schools to this department of culture; and that great and permanent good, to the individuals and to society, will result from the systematic use of a treatise like this.

A Dictionary of the German and English Languages; indicating the accentuation of every German word, containing several German synonyms, together with a classification and alphabetical list of the irregular verbs, and a dictionary of German abbreviations. Compiled from the works of Hilpert, Fl gel, Grieb, Heyse, and others. In two parts: I. German and English; II. English and German. By G. J. Adler, A.M., Professor of the German Language and Literature in the University of the city of New York. New York: D. Appleton & Co., 200 Broadway. 1 vol., 8vo. pp. 1,372.

In common with all novitiates in German literature, we have long felt the want of a dictionary more full than any extant, in the *German-English* department. The great works of Flügel, (a new edition of which has just been issued,) of Hilpert, and others, "having been prepared with special reference to the German student of the English," are but imperfectly adapted to the wants of the English or American student of the German. Such a dictionary as he has need of could only be prepared by one who, in addition to a thorough knowledge of German philology, could bring to the task the practical experience of a teacher of the language. This Mr. Adler has done in the work before us. A German by birth, and a thorough scholar, he has also acquainted himself, both as a student and as an instructor in the University of New York, with the habits of the American mind, with our prevailing methods of instruction, and with the difficulties and wants of the American student of his native language. With such qualifications he has prepared a dictionary, which is better suited to this class of students than any of the great and costly lexicons of Germany.

Though based upon the London edition of Flügel, (hitherto the best for the English student,) it contains, says the author, "at least thirty thousand additional words and articles." The work has some admirable features; in particular the accentuation, the synonyms, and the dictionary of German abbreviations; but what gives it its chief value is the fulness and precision of the definitions.

Mr. Adler is already favorably known as editor of Ollendorff's German Grammar, and as author of a Progressive German Reader. His dictionary will introduce him to the acquaintance of thousands of grateful students, and will be an additional stimulus to the study of the German language in our colleges and theological seminaries.

The mechanical execution of the work is deserving of notice. It is printed in triple columns, on good paper, with clear type, and is neatly and substantially bound. In all these respects it vies with Merriam's edition of Webster—the paragon of dictionaries. In keeping with its character, its edges are stained with genuine Dutch red. But what is most for the comfort of the poor student, is that it may be procured at about one-third the cost of the last German edition of Flügel.

Three Months in Power: A history and vindication of my political conduct during the late Revolution in France. By Alphonse de Lamartine, late Minister of Foreign Affairs of the French Republic. Translated by H. J. Ryde. London: Henry G. Bohn. 1848.

Nobly done, Lamartine! We were sure that the integrity of the man who stood forth in the revolution of February as the standard-bearer of the republic, could not be successfully impeached. Whatever may have been the defects of the originator of the Provisional Government as a statesman—whatever political blunders he may have committed in that unlooked-for crisis when the acclamations of the people called him to put himself "between anarchy and his country," *Lamartine is an honest man.* This pamphlet is a thorough refutation of the calumnies of his enemies. It is a simple statement of facts, well attested by documentary evidence. It contains the speeches and the official papers of the author during his connection with the Provisional Government. This simple exposé of his brief career as a statesman will place Lamartine far higher in the estimation of posterity than would a majority of two millions of votes for the Presidency of the republic. The introduction is worthy of the historian and poet:

"Crtizens:—The popularity which was bestowed on me without a cause, has been withdrawn without a motive. At a sign from the National Assembly I quitted official life, satisfied in my own conscience with the few and humble services I had rendered my country in one of the great crises of her history, without any regret for the temporary rank I have quitted—without any ambition of again attaining it—without any feeling of bitterness at the falsehoods and calumnies which are the ordinary rewards of revolutions—without having anything to solicit from public favor. I have long maintained silence, and should have maintained it for ever, had I been the only person concerned. But, at a moment of extreme peril you chose me, as a sign of the conformity of our opinions, and I therefore belong to you; and for this reason I owe you an account of my actions. I will not suffer you to be put to the blush when my name is mentioned in your hearing; but would fain enable you to say with truth to those who reproach you with having proclaimed my name with two millions of votes, 'If the banner we had chosen has lowered itself, at least it is not sullied. It no longer precedes, but it does not humiliate us.'"

We shall hereafter give the account of Lamartine's private fortune, and his defence of himself from the charge of venality and peculation.

Davies' Arithmetical Series; The Arithmetical Table-book, First Lessons in Arithmetic. The School Arithmetic, and the University Arithmetic.

There was a time when the study of Mathematics was among our chief pleasures; when the most difficult problems in Algebra, Geometry, and Trigonometry did not greatly perplex us, and when we did not shrink from Conic Sections nor even from the Differential and Integral Calculus. But now the critical examination of four arithmetics is a task from which we would fain excuse ourselves. All that we can say of these works is that they are good; well adapted for the purpose of systematic instruction; we cannot compare them with others of the same general character. A friend at our elbow, who has played the pedagogue a little, testifies that they are good school books. For the rest, teachers must rely upon the established reputation of the author—formerly of the West Point Academy, now Professor in the University of New York—or, which is better, must examine for themselves. Published by A. S. Barnes & Co., at 61 John street.

The Land we Live in; a Sermon. By Horace Eaton, Pastor of the Sixth-street Presbyterian Church, New York. Leavitt, Trow, & Co., N. Y.

This sermon was preached on Thanksgiving day, and is published by request. We are glad that such a request was made and complied with; and that a discourse so original and instructive was not restricted to the few who heard it, or suffered to pass into oblivion with the occasion that called it forth.

The Youth's Penny Gazette is published every fortnight, in quarto form, at the office of the Am. S. S. Union, for twenty-five cents a year. It abounds in entertaining stories, with pictorial illustrations. To say that no publication for children which we have ever seen is just what it ought to be, is only to express the feeling of all who have ever attempted to conduct such a periodical. The difficulty consists in adapting the paper to very young minds without making it too childish. This Gazette is good of its kind; perhaps as good as any.

PEN-READINGS.—No. II.

4. The Methodist Quarterly Review.—We have before us the first No. of Vol. XXXI, being Vol. I of the Fourth Series; J. M'Clintock, D.D., Editor. Published by Lane & Scott, 200 Mulberry street. 174 pp., 8vo., at $2 a year, in advance.

We infer that the new series marks the accession of a new editor. Of Rev. Dr. M'Clintock we know nothing personally. But we are free to say that his first Number is the most interesting, readable, and in our view attractive and useful for general circulation, of any Theological Quarterly the month has brought under our notice. The style smacks richly of London—indeed this savor is rather in excess for our Yankee palate—like mince pies made too good at Thanksgiving time. Now and then we meet a form of speech which is recognized as "of England, though not English." Sometimes a phrase so smart as to be silly. But the handiwork of a practiced London pen, driven by a London-bred *literateur*—a scholar in the habit of mingling with scholars, with every access to mines of literary wealth in vast public libraries—is everywhere apparent. The first article is a Memoir of Dr. Dixon, who visited this country as a Delegate from the English Conference in 1847, with a fine engraved portrait of a fine English head. It is noticed that Dr. D. declined preaching in New York, and that on his return he was not called upon to report his mission in the Conference of 1848, with the intimation that the exclusion of his report was intentional, and was occasioned by the paltry fear in some members that his impressions, both of the M. E. Church and of the American people, were too favorable to suit the spirit of the moment in that body.

"The Lord's Day the Christian Sabbath," is a brief defence of the First Day of the Week as a Sabbath, on the ground that God has given a sufficient manifestation of His will to transfer the Sabbath from the Seventh to the First day. Such a change plainly would not destroy the Sabbath; there are strong reasons in favor of such change for the new dispensation; many expressions in prophecy fairly foreshadow it; a change of the day was a most effectual mode of breaking up the servile bigotry to days which characterized Judaism; and a multitude of incidental indications give reasonable ground of belief that the change was actually made and introduced as a part of the substitution of the new for the old observances. The universal practice of the Christian Church from the earliest times is conclusive—strengthened by the manifest blessing of God upon the observance of the Lord's day.

"If the Church is mistaken on this point, it is the most gigantic Sabbath-breaking institution the world ever saw; and the God who so fearfully punished the Sabbath violations of the Old Testament Church, could not but frown upon this stupendous crime of the New. But, instead of this, the observance of the day has been preëminently blessed. The holiest names that glow in the Church's history are blended with its hallowed scenes; the richest ingatherings of souls that have ever been made, were made during its hours; the lands that have most sacredly cherished its observance have been the greenest spots among the nations; and the sweetest memories of piety, the richest trophies of grace, the prayers of the sainted dead, the blood of the noble martyred, the bright recollections of the past, and the brighter anticipations of the future: in a word, all that is most lovely, most glorious, and most precious in the heritage of the Church, cluster around and consecrate the observances of this 'queen of the week.' Would God thus endorse a lie? Has He ever thus blessed an error?"

We commend to the careful consideration of all our brethren of the Newspaper Press the article on "The Reporter and the Synopsist," developing the necessity and value of that form of newspaper writing which the French call *Compte-rendu*, and which this writer proposes to call *Synopsis*, naming the practitioner of that art the *Synopsist*. The primitive office of popular eloquence was to debate public affairs in the presence of the people. The substitution of delegated for popular assemblies has produced the parliamentary debate, and its necessary concomitant, the Reporter, whose branch may be considered as perfected by *Phonography*, as taught by Andrews & Boyle. But the Reporter has already produced a glut in the market, by the quantities of oratory produced. We must therefore have the Synopsist, who will cull out and present the substance of the debates. This, if well done, would not only diffuse a much greater amount of information among the people, but would indirectly exert a salutary influence upon the representatives—by encouraging the habit of not speaking unless they have something to say, and stopping just when they have done. The Letter-writer of the American press is the ruder germ of the Synopsist. But the present system of Letter-writing is almost superseded by the Telegraph. We have in mind a project adapted to this new state of the matter, but doubt whether it can be put in execution by a paper at Washington. As soon as the circulation of this paper will allow of the requisite division of labor, we design to make our columns a weekly *Compte-rendu* of the religious world.

A very generous, frank, finely-written article on *Channing* gives a discriminating analysis of his character, intellectual and spiritual. A striking illustration of his manner of sending light through a whole volume of sophistical reasoning in defence of wrong:—

"A discussion arose in conversation on the propriety of the barbarous modes of punishment in the Navy, Army, and Prisons. One of the company was going through the usual arguments in favor of the lash, when Channing dashed the whole, and silenced all further defence by a single exclamation. 'What,' said he, '*strike a* MAN!' To such an exclamation his peculiar manner gave a volume of meaning; the barbarity of the custom, and the petty and vulgar character of the reasoning for it, stood out in debasing contrast with the moral dignity of man."

Due prominence is here given to Channing's greatness as an Anti-Slavery man, and to the qualities of his mind which made him what he was, and made it an appropriate termination of his public services that "his last public effort was made against Slavery." We have never seen a more masterly summing up of the question of Slavery than is contained in this article. Considering the source from which it came—that it emanates from the bosom and will sway the mind of the Methodist Episcopal Church—that it speaks with a certain authority which our public men will not idly disregard—we make no apology for presenting at some length this solemn judgment of the *Methodist Quarterly Review*, for January, 1849, on the character of American Slavery:—

"It was the deep and terrible intellectual and moral ruin which Slavery entails, that covered the enormity with darkness and horror to his mind. It is no marvel that such a man should have called out, in solemn arraignment before the moral world, an institution like this. Those who know American Slavery, know that its evils can scarcely be exaggerated. It is replete with physical, moral, social, political, and all other evil. It holds three millions of human beings in a state of chattelship. It sells them like cattle at the auctioneer's stand, and drives them to and fro to the land by a stupendous trade. It attempts to extinguish their intellects by laws prohibiting them to learn to read. It rends their tenderest relations—separating at its caprice and forever husbands and wives, parents and children. It violates the protection of female virtue, and spreads licentiousness over its whole territory. No candid man in the South can deny it. [In the Report of the Synod of Georgia, December, 1833, it is stated as follows: 'Such is the universality and greatness of the vice of lewdness, that to those who are acquainted with slave countries, not a word need be said. On a subject like this we suffer not ourselves to speak. *All* the consequences of this vice are to be seen.' In the circular of the 'Kentucky Union for the Moral and Religious Improvement of the Colored Race,' (a society formed of some of the most distinguished gentlemen, both of the clergy and laity, at Lexington, Ky.,) to the Ministers of the Gospel in the State, they say: 'To the female character among the black population, we cannot allude but with feelings of the bitterest shame. A similar condition of moral pollution is to be found only *without the pale of Christendom.*'] It has converted States proverbial for 'chivalry' into mere breeding estates to supply the market. It has blighted the soil of the former garden-spots of the land. It has corrupted the youth of the South by indolent and imperious habits, leading them to false sentiments of honor, the habitual carrying of deadly weapons, and a contempt for the noble dignity of labor. It has blasted the spirit of enterprise, so that while one section of the Union is outstripping all precedents of history, the other is sinking with premature decrepitude. It forbids all common-school education, (the stamina of States,) by the extent of plantations and wide separation of the people. It is ever and anon involving the free labor of the North in losses and bankruptcy, by the failure of its supporters to meet their obligations. It has created an odious predominance of power based on property in human bones and sinews. It violated the Constitution by refusing a hearing to the petitions of Northern citizens in their own legislative hall at Washington. It has defied the laws and powers of the General Government by a surveillance over the post-office, opening letters, and dictating to the agents of the Government what shall and what shall not be carried by them. It has usurped nearly all the offices of our Navy, Army, and Diplomacy. It has seized men recognized among us as our fellow-citizens, and peacefully occupied on board our ships in its harbors, and imprisoned them in its dungeons, against the express provision of the Constitution and the decision of its own courts in former cases; and such men are now clogged with fetters, sweeping the streets of its cities. It has driven out of its cities, by mob menaces, men sent as messengers to appeal peacefully to the laws in behalf of such citizens—men honorable by long public standing, and clothed with solemn official authority for their mission. It has corrupted the Church to its infamous principles, and is wrecking, the great religious bodies of the land. Strong only in iniquity and braggardism, it nevertheless made the once strong spirit of the North bow with mean obsequiousness before it, and our Senators and Representatives cower at its impotent threats, till a few brave spirits, branded as fanatics, and some of them at last made such by their terrible trials, arose and recalled us to our ancient honor. It has destroyed our national self-respect, made us blush for our pretensions to liberty, rendered us a 'hissing and a by-word' among the nations. We deliberately say there is no parallel to it among the civilized or semi-civilized communities of the earth."

A learned article on the meaning of the Hebrew word *Sheol* comes to the conclusion that the use of this word in the Scriptures affords no countenance to the idea of an intermediate place for departed souls, or to the notion of Purgatory.

"The Progressive Principle of Language and Style" goes strongly against the popular estimate of the value of our native, Anglo-Saxon idiom as an element of our language, and against the old dogma that "*Usage is the Law of Speech.*" His main argument is that all progress in knowledge proceeds by generalization, and this progress requires the change of dialects from the synthetical to the analytic form of construction. Of this progress the French Language is an admirable exemplification, and is for all purposes of the advancement of knowledge far superior to the English. The writer gives a variety of suggestions in regard to the true order of the collocation of the parts of speech, especially of the adjective and adverb, arguing that our language would be improved by what he deems the more direct order, of putting the qualifying word *after* the verb or noun. "The structure of our English idiom, naturally obscure and unprecise, acquires, when chopped up into short, sejunct, easily-seized sentences, an air of that clearness and simplicity which form the unrivalled characteristics of French composition." So says our author; but we are prepared to maintain that "our English idiom" will as naturally become "clear and simple" as any French, if people would get the habit of thinking their sentences before they write them, and then apply to composition the golden rule of Schimmelpeninck—"Do [say] one thing at a time."

We have a very well-written article on Edward Irving, of whom the writer was an admirer. Another on Carlyle, after twenty pages, postpones to a future number the proposed remarks on his principal works, and on his system, style, and general influence. Better have begun right there.

The "Short Review of Books;" the "Religious Intelligence," and "Literary Intelligence," occupying thirty-five pages, are rich in materials and facts, some of which we shall make use of under their appropriate heads in our own columns.

5. The Biblical Repository, and Classical Review.—Conducted by Rev. J. M. Sherwood. 3rd Series, Vol. 5; No. 1. Whole No. 73. January, 1849. 190 pages, 8vo. Published at 120 Nassau street, for $5 a year.

Article 1, on Old and New School Presbyterianism, by Rev. S. T. Spear, is a review of a book by Rev. Mr. Cheeseman, of Rochester. It extends over forty pages, and is "to be continued." It strikes us that so much pains to kill so poor a book would have been saved by the advice of the Quaker woman preacher in another place—"Let it alone, it will die of itself."

Dr. Edward Beecher has "Strictures on Wilson on the Mode of Baptism," 31 pages. Professor Wilson, of the Royal College, Belfast, has undertaken to administer needed literary discipline to Dr. Carson—"to expose so many of his gross errors in criticism and translation as may be necessary to rebuke his dogmatism and reduce the undue authority of his mere name"—at the same time bearing testimony to the Doctor's unquestioned ability as a writer and the general excellence of his Christian character. This work Dr. Beecher thinks he has well performed; but has erred in his own conclusion as to the proper import of the word *Baptizo*, when used to designate the religious rite. Dr. B. holds that the specific meaning is to purify, as he has ably shown in his book. The true spirit in which this inquiry should be pursued, on all sides, is well expressed by Dr. Carson:—

"We are not, then, to be overawed by names, however distinguished, nor to permit authorities, however numerous or weighty, to interpose between us and the thorough and fearless investigation of the subject. Conducted in this spirit, the discussion occupies a prominent place in our regards, and is calculated to realize important results. We may safely take little interest in the mere contest of party—the battle of man against man—Pædo-baptist against Anti-Pædo-baptist; but in the noble strife of solid facts and sound reasonings, it should be our ambition to come off victorious."

The "Review of Finney's Theology" is by the learned author of "Duffield on Regeneration," and now is "concluded," in an article of 34 pages. The remaining long article is "An Analysis of Ecclesiastes," by Rev. J. M. Macdonald, of Jamaica, L. I., 30 pages. One hundred and thirty-five pages and four articles. We are free to say that each of these articles would have been rendered more worthy of the known talents and scholarship of its author, and more useful to the theological world, by a more deliberate re-writing, with the vigorous application of the condenser. Indeed, we think there are very few men who ought to consider themselves called to write for Quarterly Reviews, unless they can take the time needed to re-write and prune and condense their pieces.

The remaining articles, "Blasphemy of the Holy Ghost," by Rev. D. B. Coe; "Our Age, its Progress, Prospects, and Demands," by Dr. Baird; "Preaching of Jonah," by Professor Shepard; "Likeness Improved," by Rev. Jonathan Brace; and "Schleiermacher's Religious Views," translated by Rev. William Hall; occupy collectively 48 pages, leaving 7 pages for "Critical Notices." We have ventured these suggestions because we desire that a Quarterly of so long established character, espousing views on so many points in which our own interest is identified, and in the hands of so ripe a scholar and so industrious a man as the Editor is well known to be, should not rest satisfied short of the very highest mark of excellence.

A necessary engagement cuts us right off at this point. Next week's article will close all that we shall be able to do with the January periodicals of American production.

PRACTICAL.

For the Independent.

MORNING PRAYER-MEETINGS.

Christian Professor! suffer the word of exhortation. Have you much or little confidence in prayer? Have you ever meditated on the reasons why God refuses to hearken to the prayers of those who call upon Him? Have you settled it in your mind whether prayer is a *duty* and a *privilege*? Have you dwelt upon the great encouragements we have to engage in this delightful duty? Let me invite your attention to some of the reasons why God refuses to hearken to the prayers of those who pray amiss, and the encouragements He holds out to men to pray aright.

WHEN GOD REFUSES TO HEARKEN.

"*He will not hear those who have not a steadfast belief in His promises.*" He deserves our confidence, and He requires it.

"*Nor will He hear those who come into His presence full of worldly feelings.*" We must love God *supremely*, and allow neither our houses, our stores, our ships, our stocks, our money, our goods, to occupy the thoughts that should be given to Him.

"*He will not hearken to those who ask the things they do not sincerely desire.*" Some go through a round of petitions without feeling a need of the things they ask, or without any strong desire to obtain them.

"*He will not listen to those who ask with perfect selfishness, and without any regard to His glory.*" Our prayers must be disinterested. We must not implore for things to pamper our appetites, promote our own ease and indulgence, or the worldly prosperity of our families. We must not petition for objects that will not increase our spirituality, Christian activity, and carefulness. We must have a supreme regard for the glory of God in all we ask of Him.

"*He cannot consistently hear us when we cry to Him for things He has revealed He cannot consistently with His glory grant.*" It is an insult to God to ask Him for what He has told us He cannot and ought not to give. Such prayers are an abomination in the sight of a benevolent God.

"*He will not regard the prayers of those who supplicate for things without using the means necessary for their attainment.*" God helps them who help themselves. He confers blessings through human instrumentality. We must do our part or God will withhold His aid.

"*It is inconsistent for God to hear the prayers of those who pray without relying on the blood and righteousness of Christ.*" All the blessings conferred on us are the purchase of the atoning Savior. We must plead His righteousness and the great atonement He has made. "Behold, O God, our shield, and look upon the face of Thine Anointed."

"*God will not hearken to our prayers when we pray without having forgiven our fellow-men.*" "Forgive us our debts as we forgive our debtors." This is the condition on which we ask forgiveness of our sins. If then we pray with an unforgiving temper, we virtually ask God to be as unrelenting toward us as we are towards our fellow-men, or, in other words, not to forgive us. "First be reconciled to thy brother, and THEN come and offer thy gift."

"*He will not hearken to our prayers when we ask without a spirit of true submission.*" Some pray dictatorially—telling God what He ought to bestow and what the petitioners ought to have. A truly Christian spirit is willing that God shall give or withhold according to His infinite wisdom. He knows what is best for us.

God will not hearken to those who seldom call upon Him—who when they pray ask amiss—who break their word in business—who do not govern their families—who live in the indulgence of sinful habits—who *love* money—who are covetous—who delight in making a show of their wealth—who oppress their fellow-men—who do not govern their tempers—who are intemperate in drinking or eating—who disregard the cries of the poor—who do not regard the sick and the prisoner—who are in business of any kind that they know is injurious to society—who indulge in levity—who are not industrious in their callings—who do not love to pray—who are not Christ-like in all they say and do. But those who honor Him He will honor. Those who call upon Him in spirit and in truth, in the name of the great Mediator, He will hear, and shower down upon them the choicest spiritual blessings.

ENCOURAGEMENTS TO PRAY.

"*We should be encouraged by considering God's divine character,*" and His relation to us as our Parent, our Benefactor, our Preserver, our Almighty Friend. He is the Proprietor of all things. He loves His children. He has pledged His veracity to sustain and bless them. He delights in doing good. He will never leave nor forsake any who put their trust in Him.

We should approach the mercy-seat with humble confidence, "*because God has commanded us to pray to Him.*" He will be inquired of by His people. "They returned and inquired early after God." "I will for this be inquired of by Israel."

We have additional encouragement to pray, in the fact that "*God has promised to bestow blessings in answer to prayer.*" The Bible is full of proofs of this, and our Heavenly Father bestows blessings on ourselves and others only in answer to prayer. This is His medium of communicating mercies. He will fulfil His promises. If we perform our part, they will never fail.

God encourages us to pray from the consideration that "*He has answered prayers that He has heard.*" How many blessings have been bestowed upon God's people in answer to their fervent, believing, importunate supplications? Saints in all ages have borne testimony to His faithfulness as a prayer-hearing and prayer-answering God. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

We should be attracted to a throne of grace by the fact that "*God has promised all useful assistance to them who call upon Him.*" "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." If we pray in our own strength, if we do not approach God in the new and living way that He has provided, if we do not pray in the name of Christ, we have no right to expect answers to our supplications.

You have now been shown, dear reader, why God our Heavenly Father refuses to hearken to the prayers of sinners and false professors, and what encouragement the true disciples of Christ have to call upon His great and holy name. He delights in the sincere prayers of His people, while the sacrifices of fools are an abomination to Him. The former have abundant motives to pray without ceasing to their covenant God and Savior, while the latter, if nothing can allure them to the performance of the duty in a proper manner, "*should take alarm from the fearful consequences of neglecting prayer,*" or praying with an impenitent or unbelieving heart.

How delightful and profitable will be our morning prayer-meetings, if those who attend them sincerely believe in the duty and efficacy of prayer, present themselves before God in a suitable manner, lay their bodies on God's altar as living sacrifices, and pray with the spirit and the understanding also. Rich spiritual blessing will inevitably descend upon the worshipers, upon their families, upon their Ministers and Churches, upon their neighborhoods, and upon the place where they dwell. "A revival of religion will take place which shall bring Churches and Ministers into nearer conformity to Christ. O, for a deeper concern for the honor of God; for more of that spirit which caused rivers of water to run down the eyes of the Psalmist, because men kept not the law of the Lord. Then would prayers be more frequent, ardent, and persevering. Efforts for the sound conversion of men from sin to holiness, for their deliverance from the wrath to come, would be set forth enlightened, energetic, and efficient. When will the Church seek first the kingdom of God and His righteousness?"

January, 1849.

The Child's Desire.

The primary department of Ward School, No. 2, in 13th street, has over 1300 names on its register, and an average attendance of 600 weekly, with ten teachers, headed by Miss E. Armstrong. A writer in the "*Day Book*" gives a highly favorable account of its merits, and relates the following incident, which we hope will meet the eye of the excellent lady, in Oxford, England, who in 1843 presented to the writer of this introduction, the hymn and music referred to:

"The exercises of the School are various, such as reading, writing, spelling, arithmetic, and geography; but none perhaps has proved more interesting to visiters and strangers, than the singing; and in fact, there seems to be no pleasanter recreation for the pupils themselves than to join together in a 'cheerful song.' There is an incident connected with one of these songs, which shows how deeply even the young heart may feel the inspiration of His word, who has said, 'Out of the mouths of babes hast thou ordained praise.' About a year ago the little hymn termed the 'Child's Desire' was taught to the smaller children on the gallery:

'I think when I read that sweet story of old,
When Jesus was here among men,
How he called little children, as lambs to his fold,
I should like to have been with him then.'

"Accompanying the words were some graceful motions of the hands, which probably left a still more lasting impression on the youthful mind; and among the number who had learned this hymn was a lovely and interesting little girl, about five years of age, whom it pleased the 'Giver of all good,' to remove by death, from the midst of her fond relatives and schoolmates at this early period. When stretched on her dying bed, the film of death gathering over her eyes, her every breath drawing her nearer to the end of her short and earthly pilgrimage, she desired her mother to let her sing the little hymn which her teacher taught her, and which she loved so well. Who could deny the simple request? Indeed, it must have been gratifying to the afflicted parent to know that her child had not lived in vain. She consented; the youthful voice was raised; the accents of praise ascended to His throne who suffers little children to come unto Him, and rebuker them not. But her strength failing, the last cadence had scarcely expired on her lips ere her immortal spirit had winged its upward flight to realms of bliss, where we trust she is now pouring her sweet voice in other anthems to her Maker and her God, 'for of such is the kingdom of heaven.'"

Importunate Widows.

The parable of "the unjust judge and the importunate widow," has stimulated the faith of many a daughter in Israel. Many years ago, in the western part of New York, were several pious widows, having large families of children, for the most part without hope in Christ. There was no stated ministry from whose salutary influence upon their offspring they might hope for good. Religion was low, the church existed but in name. When they looked around them on their families and their neighbors, and saw the rapid growth of wickedness, and the daily lessening influence of piety, their hearts well-nigh died within them. Hope almost departed, and would have taken a final flight, had it not been for the word of God. Looking into the oracle of truth, they read of exigencies as great as their own, and of relief guaranteed by a prayer-hearing God. "There was in a city, a judge, who feared not God, neither regarded man. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary, and he would not for a while: but afterwards he said within himself, Though I fear not God, neither regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect which cry day and night unto him, though he bear long with them?"

Sustained by such simple but vivid exhibitions of the duty and efficacy of prayer, these pious women resolved to cast all their care upon the Lord. They associated with them as many other females as they could, and established meetings for prayer in behalf of the desolations among them, and particularly their own households. They persevered through many discouragements. Illness, bad weather, distance from place of meeting, and other circumstances commonly fatal to faithfulness in such associations, scarcely interposed any obstacle to these women. And their prayer was not unheard. Four or five persons connected with the families of these importunate wives and mothers, were hopefully converted during the first year. But the blessings did not stop here. Their desires for the salvation of sinners had now been strengthened by indulgence at the throne of grace, and it began to show itself in action. "They that feared the Lord spake often one to another." Other professors were awakened to duty, means were taken to procure a pastor, and as a result, religion was revived, the church greatly increased, and many of the members of families represented in that praying association hopefully changed from death unto life. In some instances, almost whole families, with extensive connections, seem to have been brought under the influence of religious principle. The stream of blessing has so obviously flowed over the heritage of these good women, that the connection between their persevering prayers, and the happy result, is a matter of common remark among the pious of that place, and is regarded as a monument of the Divine faithfulness to the promises implied in the parable of the importunate widow.

A Bible left in a Barn.

When a committee of a Bible association, in the State of New York, were making exertions to supply every destitute family with a copy of the Book of God, a distributor called at a house where he met with an angry repulse. The man of the house was full of "cursings and bitterness;" he would not suffer a Bible to be left in his house. "If left anywhere," said he, "it shall be left in the barn." "Very well," the distributor meekly replied; "I do not know that I could select a better place for it; our blessed Savior once lay in a manger!" He went quietly to the barn, and deposited the sacred treasure in a safe place, with much prayer that it might bless even him who would not allow it to remain in his house. The man, struck with the unexpected reply of the distributor, was led to think of his own rashness and guilt, and especially of the Savior's birthplace. After two or three days his distress became so great that he went out to the barn in search of the rejected volume.

He turned to the passage which records the circumstances connected with the birth of the Redeemer, and wept, and repented, and consecrated himself to God, through faith in Christ. The once spurned book now found a place, not only in his house, but its truths were received in his heart, and controled his life.

How to do Good.

About eighteen years ago, there lived in the town of C., in a neighborhood two or three miles from the church, twelve families who seldom entered the house of prayer, and manifested no interest in religious things. The Sabbath was a day for visiting, drinking, and carousing. In short, they were ungodly families, not a pious soul among the whole. The devoted pastor of the only church in the town, Rev. Mr. M., ardently desiring to bring them under the influence of the gospel, went to Mr. T., one of the trustees, and desired him to visit those twelve families, and get each one to subscribe one dollar, at least, toward his support. Mr. T. objected, saying it would be more to collect it, if subscribed, than it would be worth; but the pastor urged—promised to collect it himself or lose it. He said to Mr. T., "After they have subscribed for my support, tell them that Mr. M. is now *their* minister; they must go and hear him, and he must come and visit them." The trustee went, and every family subscribed something—none less than one dollar.

These families were soon represented in church. The pastor visited them, gained their conf